

State Of Grace Insures Intimate Union With God

Some years ago a student at Notre Dame, after having learned how intimately he is united to God and Christ when he enjoys the state of grace, wrote:

"I am ashamed to say that I had never seriously thought of the fact that my Creator and Savior dwells within me. For this reason I have been careless about certain things — speech for one. Things I would never even utter before my mother and sisters I talked of freely with my companions. I strangely ignored the fact that God, Who is more important than all the mothers and sisters in the world, is right within me and conscious of every word. I promise to keep conscious of my intimacy with my Creator and Savior in the future."

He makes this observation also:

"Stalin and the Pope could not with dignity be

MOST REV. JOHN F. NOLL, D.D.

quartered in the same house. How much more of an error to play host to both God and Lucifer.

"No man except a demon would ever contemplate mounting the altar steps with an axe to destroy and desecrate the tabernacle, the dwelling place of Almighty God. But if Christ lives within me, then my very soul, as St. Paul tells me, is Christ's tabernacle, and my body is the temple in which that tabernacle is housed."

If Catholics followed the principle underlying this truth, they would purify their minds and hearts. The student continued:

"Because I am God's temple, I am resolved to

keep my soul as unblemished as I would wish to have it at the time I appear before God in judgment."

These observations are all very pertinent and especially as we are about to begin a new year. Parents should not only be conscious of these actual facts themselves, but impress them on their children as they grow up.

Since Catholics believe these things, are they not far more guilty before God when they follow the practices of those who know nothing about them? Isn't that a reason why Catholic youths should not only be different from others but spread this beautiful doctrine?

Apply these thoughts even to your recreation and be mindful of them as we close out the old and open the new year.

May God bless all of you.

Our Sunday Visitor

In Three Sections

Fort Wayne Diocesan Edition

News Section

Vol XLII

HUNTINGTON, INDIANA, DECEMBER 27, 1953

No. 35

Pope Sounds A Marian Year Slogan:

'Family That Prays Is Family That Lives'

Vatican City —(Radio, NC)— Members of a Rome parish were given a Marian Year slogan by His Holiness Pope Pius XII which was similar to one made famous by Father Patrick Peyton, C.S.C., America's world-renowned family prayer crusader.

The Pope's slogan was: "The Family that prays is a family that lives." It was reminiscent of Father Peyton's rallying cry: "The Family that prays together stays together."

The Holy Father used the phrase in a talk to the Rome parishioners, each of whom had begun the Marian Year by pledging to recite the Rosary with their families the simplest and most complete of every day.

Describing the Rosary as one of

all prayers, Pope Pius said it was also "one of the most beautiful ways of putting oneself in communication with Heaven."

"The proper life of a Christian soul, as well as of a Christian family, is the divine life, and it is through prayer that we conserve this life, there being none better than the Rosary," he declared.

Recalling Christ's words that man does not live by bread alone, His Holiness said it was clear also that he cannot live without bread. He added:

"If, therefore, it is anti-Christian and anti-human to reduce the life of man to a problem only of bread, it is neither Christian nor human to remain indifferent and inactive concerning it, in the face of the hunger and misery of one's

brothers.

"Thus it is necessary that all work tirelessly to create for men honest and fruitful human conditions of life. But let us remember the words of Jesus to 'seek first the Kingdom of God and His justice, and all these things shall be given you besides.'"

After urging his hearers to pray without ceasing for their daily bread and for all other good things, the Holy Father concluded by saying:

"If, as you have promised, you recite the Rosary united in your families, you will taste peace, and you will have a harmony of hearts in your home. In a world divided by so many hates, blessed are those who find an oasis of peace in their own homes."

Blessed Pius X Among Seven To Be Canonized During The Marian Year

Vatican City —(Radio, NC)— Expectations that Blessed Pope Pius X would be canonized during the Marian Year have been confirmed in an announcement by the Vatican press office.

The announcement said that seven canonizations and three beatifications, with Pius X in honored place, have been

tentatively set for April, May and June during the Year dedicated to commemorating the definition of the dogma of the Immaculate Conception in 1854.

Blessed Pope Pius X, who died on August 20, 1914, after a pontificate of 11 years, was beatified on June 3, 1951. He will be the first Pope to be canonized since Pope Pius V, who died in 1572, was proclaimed a saint in 1712.

An unofficial, but highly reliable source, said that the canonization of Blessed Pius X has been fixed for the last Sunday in May. According to the Vatican press office, it is certain that he will be canonized alone, while the other six Blessed will probably be canonized in groups.

The six beati are Maria Crocifissa di Roma, (1813-55) Italian-born foundress of the Congregation of the Handmaids of Charity; Peter Louis Chanel (1803-41), a French priest who was martyred on the island of Futuna in the Tonga Archipelago; Domenico Savio (1842-57), one of the first pupils of St. John Bosco, founder of the Salesian Society.

Vincenzo Pallotti (1798-1850), par Del Bufalo (1786-1837), founder of the Congregation of the Precious Blood; and Giuseppe Maria Pignatelli (1737-1811), Spanish Jesuit who was the principal representative of the Society of Jesus in Italy just before the restoration of the Society by Pope Pius VII.

The three Servants of God who are to be beatified during the Marian Year are Placido Riccardi (1844-1915), a member of the Benedictine Order; Maria Assunta Pallotta (1878-1905), a member of the Franciscan Missionaries of Mary, who died at Tung-Eul-Ku, Shansi, China; and Jean Martin Moye, French-born founder of the Divine Sisters of Providence.

The wording of the Vatican press office announcement made it apparent that changes of schedules in regard to those to be canonized or beatified are not to be ruled out. It was recalled that original dates set for such ceremonies have been changed in the past, one example being that of St. Maria Goretti, which took place at a different time than had originally been set.

Marxist Persecution Has Struck 185 Members Of Hierarchy In The World

(N.C.W.C. NEWS SERVICE)

Marxist hatred of religion has brought death, imprisonment, expulsion and suffering to 185 Bishops and other heads of sees throughout the world.

An exhaustive survey by the N.C.W.C. News Service shows how decisively international communism has taken to itself the persecutor's mantle dropped successively by Nero when he killed himself and by Decius when he was defeated, killed and buried in an unknown grave in the marshes of Dobrujscha.

The list compiled by the N.C.W.C. News Service shows that four Cardinals, 32 Archbishops, 117 Bishops and 32 Monsignors—the latter serving as Prefects, Administrators or Visitators Apostolic—have been victims of communist persecution. They have been either murdered, imprisoned, expelled or are otherwise impeded from exercising their office.

These modern confessors and martyrs dot almost every part of the globe where communism has seized power. They lie in humble graves and languish in Red dungeons from Czechoslovakia in the West to Korea in the Far East.

Many Who Suffer

Despite the impressive number of names, the N.C.W.C. list does not mention every Bishop or head of See who has ever suffered at communist hands. It names only those who have been murdered, imprisoned, placed under arrest, expelled, forced into or kept in exile, or are otherwise permanently barred from performing their episcopal duties. Nor does it include the scores of vicars general who have suffered Red persecution after they attempted to take over the direction of a diocese upon the

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English Catholic Population Is Up By 61,500

London —(NC)— The Catholic population of England and Wales increased by 61,500 last year to an official estimated total of 2,918,700, according to the Catholic Directory for 1954.

These are the Catholics who live regularly in one parish and are known to the clergy. However, there are many more, and the general figure is usually put at between 4,000,000 and 5,000,000 or a tenth of the whole population.

Scotland has another 1,000,000 (the latest official estimate was 748,463) and Northern Ireland 500,000, making a round total of anything up to 6,500,000 for Great Britain outside the Irish Republic.

A large shifting population of Catholics who attend Mass and the Sacraments faithfully exist particularly in the industrial areas. It is noticeable that two of the most industrial dioceses, Liverpool and Leeds, return the same blanket total of 430,000 and 181,000 regularly. There are also a few thousand refugees from Europe who are not listed in the new statistics



NEW PRIMATE—His Excellency Maurice Perrin, (above) has been installed as Archbishop of Carthage and Primate of Africa. (NC Photos)

Pray For Persecuted

Sunday, December 27, has been set aside by the Bishops of the United States for special prayers for the victims of Communist persecution in all the countries behind the Iron Curtain and in China.

We hope that every Catholic will remember the intention during the Mass this Sunday and attend whatever services are scheduled for this purpose in his parish church. Pray for the secession of all persecution and the release of the Cardinals and Bishops from jail or banishment in order that they might look after the spiritual welfare of their flocks.

Your Bishops ask God's blessing on all during the New Year.

Polish Bishops' Oath Red Move To Mollify Opinion

London—(NC)—By obliging all Polish Bishops to take an oath of allegiance, the Warsaw communist regime seeks to win over the staunchly Catholic Polish people and to deceive the world about the war against religion raging in Poland.

This interpretation, offered by persons in close contact with Polish developments, was supported by the speed and extent of Warsaw's propaganda efforts to publicize the ceremony of oath taking.

The Warsaw radio broadcast the text of the oath said to have been taken by the Bishops, Vicars Capitular and Auxiliary Bishops of all Polish dioceses. Polish embassies throughout the world distributed the texts of a speech made

by the communist deputy Premier Joseph Cyrankiewicz and of an address attributed to Bishop Michael Klepacz of Lodz. The latter has served as chairman of the episcopate since the arrest of His Eminence Stefan Cardinal Wyszynski, Primate of Poland last September.

People Indignant

All these propaganda efforts, it was said here, must be viewed in the light of the tremendous indignation that swept the free world following the arrest of the Polish Primate. At the same time, the Warsaw regime was faced with the bitter resentment of its own people.

To counteract these effects, at

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Catholic Charities Board Elects Torborg President

Fort Wayne—The election of officers and the employment of a case worker have been announced by the Board of Directors of the Associated Catholic Charities, here.

Martin Torborg, local attorney, is the new president; John Suelzer, Jr., vice president; Mrs. Henry Graft, recording secretary and William Schneider, treasurer.

At the board meeting, Torborg reported on the activity of the legislative committee of the Social Planning Council of Allen County.

It was also announced that Margaret Gorman, Rockford, Ill.,

holder of degrees from Rosary College, University of Chicago and Boston College, has been hired as a case worker. Miss Gorman has had experience in Catholic and public agencies and comes to her new position from the Illinois Department of Public Welfare where she was employed as a child welfare worker.

The retiring officers are: Mrs. Joseph Junk, Jr., president; Forrest Voorhees, vice president; Jessie Kieth, secretary and William Price, treasurer. Eugene McCue was chairman of the nominating committee. Mrs. Helen F. Lauer is the executive secretary and the Rev. W. Edward Sweigart is diocesan director.



Martin Torborg

D. P. Choir Gives Concert

The St. Cecilia Choir of the St. Francis Church in East Chicago gave a Sacred Concert at the Church recently. Members of the choir are among the some 600 Displaced persons sponsored by the parish and the pastor Rev. Monsignor Casimir Bickauskas in the past several years. Many of them were well-known in professional circles in their native land before they were forced to seek refuge elsewhere.

tember with 737 students and a faculty of 30. It replaced South Bend Catholic High School, Central Catholic High School and St. Joseph Academy. Brother Reginald, C.S.C., is principal of the school and heads the boys' department which is housed in the North Wing. Sister M. des Victoires heads the girls' department in the South Wing.



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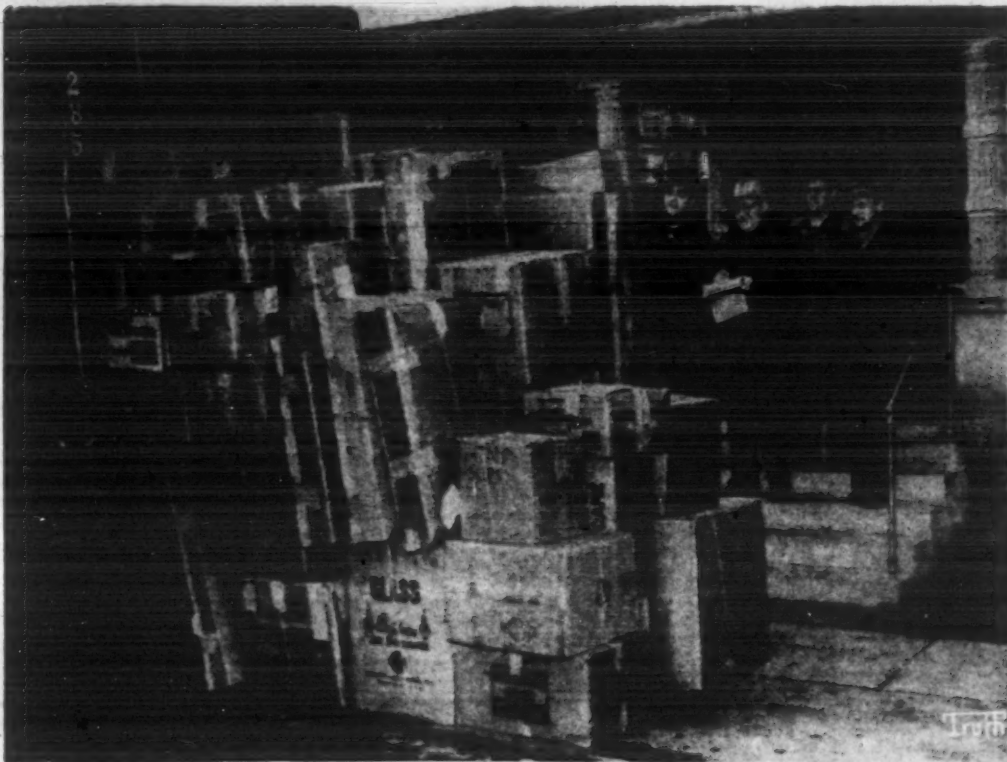
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DIOCESAN PARISHES AID CLOTHING DRIVE—The results of a Korean War Relief clothing drive during Thanksgiving week by two diocesan parishes are shown in photos above and below. Stuffing and stacking boxes (above) in St. Peter's School basement, pending shipment are (kneeling): Mrs. Paul Arnold, Miss Ellen Henderson, the Rev. Leo Armbruster, of St. Peter's; (standing): Mrs. Virgil Christman, Mrs. Cornelius Durkin, Cornelius Durkin and Virgil Christmas. (News-Sentinel photo). From the St. Vincent de Paul Center (below), Elkhart, 78 boxes of clothing weighing 2,800 pounds were packed and dispatched. Pictured left to right: truck driver Jerome Behnke, custodian; John Murphy, treasurer and the Rev. Joseph A. Hession, pastor of St. Vincent Church. James Wilburne, manager of the salvage store, who conducted the drive is not pictured.



Childless Couple Seek To Adopt Italian Orphan

New York —(NC)— Mr. and Mrs. Wilbert Lennard, who are residents of Staten Island, are hopefully awaiting news of their efforts to adopt a six-year-old Italian girl whose parents were killed last June in a highway accident in Italy.

Among those who are making efforts to facilitate the adoption is Mrs. Lennard's brother, Father Vincent Paolucci, a Redemptorist and a Captain in the Army chaplains corps, now stationed at Leghorn, Italy.

Father Paolucci was en route by car from Leghorn to Rome last June 7 when the vehicle collided with a motorcycle in which the girl, Silvana Vittorini, was riding with her father and mother. The parents were killed and Silvana was injured in the accident. Father Paolucci, who was traveling to an air base from which he was to fly to the United States to visit his ailing mother, who has since died, was exonerated of blame in connection with the accident.

Mr. and Mrs. Lennard, who have

no children, have appealed to Rep. John H. Ray of New York, in the hope that he will sponsor legislation under which the child will be permitted to enter the United States above the immigration quota restriction.

The Lennards are members of St. Teresa's parish here. Mr. Lennard, a weaver in the textile industry served in Italy and Sicily as a World War II infantryman and was wounded at Anzio.

"Silvana is only 6 now and we hope that, if we are lucky, we will be able to bring her to our home by the time she is 7," Mr. Lennard said. "Some of the Sisters at the Academy speak Italian and if Silvana could go to school with them she would find it easier to adapt herself to her new surroundings."

Father Paolucci, when asked recently in Leghorn about his efforts to arrange for Silvana's adoption, said: "I don't believe that the unfortunate accident was any fault of mine. But in my heart I want to do this for the little girl."

Before being assigned as a chap-

Construction Of School's Center Wing Is Delayed

South Bend—Completion date of the center wing of St. Joseph Catholic High school here has been put off until mid-January as the result of a delay in the arrival of the science laboratory equipment.

Meanwhile, construction of the \$75,000 gymnasium is now under way and scheduled to be ready for use at the beginning of the 1954-55 school year, building superintendent, the Rev. Michael Vichuras announced. Residences for the faculty may be built later, Father Vichuras said. Landscaping work is now complete.

The Center Wing will house a library, cafeteria, little theater, science classrooms and laboratories and administrative offices. The cafeteria and offices are now housed in the completed wings of the \$1,200,000 building at N. Michigan St. and Angela Blvd.

Plans are being laid for an open house when the new wing is ready probably late in January.

The school was opened in Sep-

lain at the United States Army supply base in Leghorn, Father Paolucci served in Korea. He also was a chaplain in France during World War II.



PRESENT CHRISTMAS CONCERT THIS SUNDAY — The Choir of Our Lady will present a concert of Christmas carols, "Carols of Nations" Sunday, December 27 at 4:00 p.m. in the Church of Our Lady of Hungary, 800 West Calvert Street, South Bend. Many of these selections were arranged by Professor Carl Mathes of the Music Department of the University of Notre Dame. Prof. Mathes is the director of the choir. Carols in Latin, French, German, Italian, Spanish, Polish, Czech, Slovakian, Croatian, Greek, and Hungarian will be sung. Shown in photo are (left to right): Prof. Mathes, Frank Herendeen, president of choir, Msgr. John Sabo, pastor, Steve Nimon, sergeant-at-arms, Irvin A. Much, treasurer, Yolanda Pinter, secretary, and Betty Hadrick, vice-president.

From Two Chicago Collectors

3 Paintings Presented To N.D. Art Galleries

Notre Dame — Three paintings have been presented to the University of Notre Dame galleries by two Chicago art collectors, it was announced by the Rev. Theodore M. Hesburgh, C.S.C., president of the University.

Lewis J. Ruskin, president of the Ford Hopkins Company, is the donor of "Cincinnatus Offering His Baton To A Farmer," a painting by Giovanni Battista Tiepolo, the last of the great artists of the Venetian school. Tiepolo, who died in 1770, was a fresco painter and colorist of particular importance.

Richard W. Hoffman, radio executive and former U. S. Representative, has presented two German primitives by Jakob Schick to the University. One represents Saint Peter with a donor and his young son while the other portrays Saint Agatha and a donor. Schick (1496-1530) is famous for the many fine altar-pieces which he did for numerous monasteries and churches in Germany.

The three new additions to the University's art collection soon will be displayed in the O'Shaughnessy Hall galleries on the campus.



SING NEW MASS — The St. Mary's Academy Glee Club and double sextette presented its annual sacred concert in Augusta Hall in South Bend. The featured part of the program was the performance of Mass in Honor of the Holy Child written by Rev. John D. Gallagher, C.S.C. of the University of Notre Dame music department.

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Fort Wayne Edition

December 27, 1953

2A

OUR SUNDAY VISITOR

A Few Comments From Dale Francis On 'Flight Nurse'

We are reprinting here some of the comments made by Dale Francis, in his column, "Looking and Listening," which appears weekly in the Religious Section of Our Sunday Visitor, concerning the picture "Flight Nurse" which opens in Fort Wayne this week. —Editor's Note.

"Flight Nurse" is the story of those valiant nurses who cared for the wounded being flown out of Korea. The new reel clips of actual scenes will tear at your insides. Joan Leslie is excellent as the nurse who knows that a prayer is the most effective medicine when science has done all that science can do. Arthur Franz, as her fiance, and Forrest Tucker, as the man who would like to be her fiance, play their roles with restrained effectiveness. Jeff Donnell is pleasant as Joan's friend and a half dozen of the old Our Gang comedy kids, now grown up, appear as GIs in the picture.

—November 8th issue.

For those who may have missed last week's column, I'm urging that everyone go see a motion picture called "Flight Nurse." Here are the reasons why:

First it is an interesting film about men and women who gallantly served in Korea. While it is not a great film I am sure you'll like it.

Second, Joan Leslie does an excellent acting job and I doubt if the Hall Mary was ever said more beautifully than she says it in a scene where she knows she has done all that was humanly possible to save a GI's life and knows that now greater help is needed.

Finally, it is an excellent test film to show whether the OSV audience can really affect the attendance figures. It is a small budget film. It won't have a big advertising campaign. If it is going to do well at the boxoffice it will be because the three million readers of the OSV go to see it and get others to see it.

—November 15th issue.

To Head Pilgrimage

New York —(NC)— New Orleans' Archbishop Joseph F. Rummel will lead a Marian Year Pilgrimage of the New Orleans Province to Fatima, Rome and Lourdes, it was disclosed here by the Catholic Travel League. The pilgrims will leave New York on July 20. They will also visit the shrines of St. Francis and St. Clare in Assisi and the Miraculous Medal in Paris. The trip will be made aboard the Vulcania of the Italian Line. The group will return to the United States on September 2.

Drama Club To Honor Best Actors Dec. 28

Whiting—Yuletide festivities for the St. John Drama Club of Whiting will reach a peak when the dramatic group holds its annual award dinner. A take-off on Hollywood's Oscar Awards, the Benedict Award Dinner is scheduled for Monday, December 28, at 8:30 p.m. at the St. John Panel Room.

Ann Rusina is general chairman for this sixth award dinner. Each year the dramatic group honors two of the best actors or actresses from each of the Drama Club's three productions for the year. Three judges pick the deserving thespians. The awards are kept secret until the night of the dinner when the directors are also honored.

The Club's three productions for the past year were "Arsenic and Old Lace," a comedy directed by Ed Gallant, "Passing of the Third Floor Back," the Lenten play directed by John Gazda, and "Song of Norway," the operetta co-directed by Evelyn Sabol and Mary Mores.

Reservations for the dinner were closed December 21. Miss Rusina will be assisted by Eugene Kasper, Pat Conley, Gerry Dosen, and Vicki Miller.

THE DAUGHTERS OF CHARITY

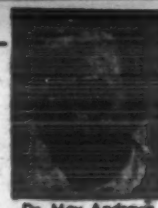
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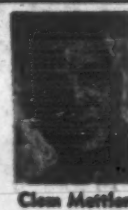


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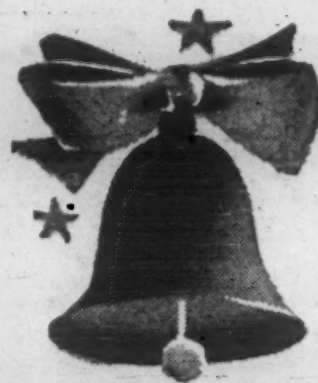
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Our Sunday Visitor

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

Vol XLII

HUNTINGTON, INDIANA, DECEMBER 27, 1953

No. 35

Which Is Christ's True Church?

Scripture And Secular History Testify To Its Divine Establishment

AMONG people who know history, there is no question concerning the Founder of the Catholic Church nor of its age.

Did Christ Found a Church and which was it?

Recently we had a letter from a Baptist minister who would

like to argue the proposition "Which is the older Church the Baptist or the Catholic?"

We have learned that in most Protestant seminaries differentiation is made between the early Christian or Primitive Church and the "Roman" Cath-

olic Church, and students are taught that the original Church was not "Roman" Catholic. We recently had that kind of a letter from a Lutheran minister.

As we have mentioned many times in this paper, we do not call our Church "Roman" Cath-

olic. Others call it that, to distinguish it from the "Greek" Catholic, or the "Anglican" Catholic. But there were no Anglican Catholics before Henry VIII, who were not in perfect union with Rome, nor were there any Greek Catholics be-

fore the eleventh century who were not united to Rome.

It is true that the early members of the Church were called "Christians," but it was in derision of those who were followers of Christ. But when the Apostles' Creed was drafted an article was written into it, which every person should know today, namely, "I believe in the holy, Catholic Church."

When the first General Council of the Church was convened at Constantinople, the entire world was Catholic except that portion which followed Arius, who denied Christ's divinity. This Council, although held in Constantinople at the invitation of Constantine, was presided over by legates of the Pope. At that Conference the tenet "I believe in the Holy Catholic Church" was amplified to read "I believe in One, Holy, Catholic, and Apostolic Church," and that was the Church governed from Rome.

Churches 1600 Years Old

The very existence of church edifices 1,600 years old should prove that the Catholic Church was the primitive Christian Church. For instance, the Pope recently opened the Marian Year in the Basilica of St. Mary Major. That church, as well as three other Basilicas in Rome, were erected by Constantine and consecrated by Pope Sylvester in the year 431. That of St. John Lateran observed its

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Our Weekly Chat With You

Dear Readers...

AS we approach the New Year—the 1954th from the time of Christ—we, the editors of this paper, wish to you and yours a most happy and spiritually prosperous year laden with many Marian blessings, and graces procured by her for you from her Divine Son.

As you have been told a Marian Year—one dedicated to Mary—was begun on the feast of the Immaculate Conception on December 8, last, and will continue until the same feast in 1954. The special reason for the declaration of this Marian Year is that the year 1954 is the centenary year of the promulgation by Pope Pius IX of the doctrine of Mary's Immaculate Conception. Special indul-

Note For Pastors

Next Sunday, January 3, our annual Church Support Edition will be published. If you have not already ordered additional copies, do so by telegram today. Orders for extra copies cannot be accepted after Monday, December 28.

gences are granted by the Church to all who will observe Mary's feasts during this year, and on every Saturday of the year, participate in public devotions to her.

Owing to the fact that the grant of "indulgences" was regarded as the occasion for the Protestant Reformation in Germany, and owing to the showing presently of the Martin Luther film, in which he is represented as attacking the use of indulgences, every one of you should know what the Church's correct teaching is in regard to indulgences. They have been granted ever since revealed religion has been in force.

An indulgence is not, as represented by our enemies, a "license or permission to sin." It actually has nothing to do with sin itself. It presupposes the pardon of sin through the Sacrament of Penance and remits some or all of the temporal punishment due to sins already forgiven as to their guilt.

We read in the Book of Numbers (14:20-23) that even after Almighty God had forgiven Moses

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POPE SEES ANTI-RED MOTORIZED MONKS—Pope Pius XII recently received in audience members of the corps of motorized monks created in Bologna to spread the faith in towns and villages of Emilia, the principal Communist stronghold of Italy. Standing next to the Pope is Giacomo Cardinal Lercaro, Archbishop of Bologna, who started the corps and who directs its operation. Known as the "Cardinal's Flying Squad," the monks are members of different religious communities and work in groups of from two to five men. Each religious was chosen for his physical prowess as well as his knowledge of theology and social sciences. Using an automobile equipped with loudspeakers, the monks visit areas in Emilia assigned to them, many of which have no Catholic priest.

The Great Mystery Of Christmas

Almighty God's Humility In Becoming Man

REV. RICHARD GINDER

THE cards and the tree, the lights and the carols, the holly and the ribbons—all have their part in the festivities of the Christmas season, but in their way they are only the outward trappings meant to signalize one of the deepest mysteries of religion.

In the crib, as always, Our Lord is a model of all virtues. Lying in the manger, He teaches us poverty and obedience. He is meek and docile. It is through His abounding charity that He has come to earth. But perhaps the greatest mystery of Christmas is the humility of the Almighty God in taking flesh.

We have only to touch on the omnipotence of the Eternal One to be overwhelmed with awe. To borrow the words of Cardinal Newman, "A king of this world, though a sovereign, though an autocrat, depends on his subjects; but the Almighty God is absolute and utterly free from any necessary alliances with His creatures. He is complete in Himself, for this reason, if for no other, that He existed for everlasting ages before any one of them was, and was able to do without them for a past eternity, and then created them all out of nothing."

"He borrows nothing from them; He owes nothing whatever even to the highest of them; they, on the contrary, owe it to Him that

they are even able to remain in their own proper nature, and they derive from Him, moment by moment, every pulsation of their life and every ray of such glory as they possess....

"He can make, He can unmake; He can decree and bring to pass, He can direct, control, and resolve, absolutely according to His will. He could create this vast material world, with all its suns and globes, and its illimitable spaces in a moment.... Angels in their nine

multitudinous orders, and men in their populous generations, good spirits and bad, saints and souls on trial, the saved and the lost, first, He created them and creates, each in its own time; and next, He keeps the complete and exact tale of them all, as He keeps the catalogue also of all the beasts, the birds, the fishes, the reptiles, and insects, all over the earth.

"Not a sparrow falls without Him; not a hair of our heads, but He has counted it in with the rest;

and so, too, not a soul, but He has before Him its whole history from beginning to end, and its every thought, word, and deed, and its every motion through every day, and its relative in the scale of merit and of sin."

Always A Captive

Such is Our Saviour, the one whom now we adore as an infant. Nor is it just that He came to us, a Man among men, but the better to teach us humility, He became as it were subject to men.

Think of His captivity in the womb of His mother—nine months the prisoner of her whom, of all of us, He loved the most, but still—prisoner.

And now He is born, she does not wrap Him in a blanket or throw a little dress over Him as is the custom in this country. No—following the ways of her forebearers she wraps Him in swaddling clothes, and as the Gospel puts it, winding Him round and round in strips of cloth like a mummy, so that His feet are bound and even perhaps His hands.

For the next 30 years He is "subject" to Mary and Joseph. At the beginning of His public life, He is taken in hand by the devil and tempted, transported here and there. Finally, He is taken captive, tortured, and crucified.

Continued on page 3

A National Day Of Prayer For Persecuted

TODAY is a national Day of Prayer for the persecuted peoples of the world, so designated by all the Bishops of the United States. Take part in prayers offered in your parish church and offer special prayers within your family circle.

The Bishops remind us: "When Peter was in prison, the Church prayed without ceasing for him, and the Angel of the Lord touched him and the chains fell off from his hands. Peter is again in chains"—in the person of countless millions behind the Iron and Bamboo Curtains. (See Right or Wrong column, page 2).

Hammond Deanery Collect 1,000 Articles For Needy Children

The true spirit of Christmas charity was personified by the Hammond deanery Council of Catholic Women at a recent meeting in St. Casimir's parish in Hammond where more than 1,000 articles of infant's and children's new clothing were contributed for the Pope's Storehouse in Rome.

The contribution was made by means of a series of 'showers' in parishes throughout the deanery, many of them held in lieu of gift exchanges at December meetings.

Mrs. Leo B. Smith, deanery president announced that the offerings will be sent by air mail directly to the Storehouse that they may be available for holiday distribution to needy children in war-ravaged countries.

A pledge of \$100 was made to Archbishop Noll, who is Episcopal Chairman of the fund raising drive for eight million dollars to complete the National Shrine of the Immaculate Conception at Washington, D. C. Mrs. Smith announced that more than half of the amount had already been realized through collections in all Catholic churches December 6.

South Bend Deanery Plans Christmas Party

On Monday, December 23 at 1 p.m. the South Bend Deanery of the N.C.C.W. will have a Christmas party at Christ the King Church, Dixie Way North. Gifts of children's clothing will be brought for the Pope's store room. Several church societies have already made their donations.

The program for the day will be sponsored by Catholic Charities chairman Marie Klenkoff and the children from the Saturday morning Religious School will present their Christmas play.

All parish chairmen are requested to have their stubs and money for the raffle turned in on or before December 23. The proceeds from this raffle are to help with the Religious School.

St. Joseph's Hospital Alumnae Elect Officers

Fort Wayne — Margaret Raeger was elected president of St. Joseph's Hospital Nurses' Alumnae, succeeding Mrs. Robert Bastress, at a Christmas meeting at the nurse's residence last Thursday night. Others elected are: vice-pres., Mrs. Georgianna Hipskind; secretary, Miss Joan Roy; treasurer, Mrs. Evelyn Grimmer; directors: Mrs. Mary Robin, Miss Joan Sheets, Mrs. Edna Sauer, Mrs. Helen Bastress and Mrs. Mary Bushroe. Officers will be installed January 26.



PLAN CHRISTMAS DRIVE — Final plans were made in the campaign "Keep Christ in Christmas." Mrs. Thomas Arch Jr., Chairman; Mrs. Stanley Przybylinski, Pres., seated. Standing left to right, Florence Parsons, Co-Chairman; Mrs. Jesse Ruff, Mrs. I. Salata and Mrs. Joseph Widawski.



CRIB-LIGHTING CEREMONIES IN EAST CHICAGO — Simple but impressive ceremonies marked the 5th annual lighting of the Nativity scene sponsored by the East Chicago district of the National Council of Catholic Women. At the water tower on Chicago Avenue at the Canal, it was erected in cooperation with John Moldovan and the East Chicago Water Department. Shown in the picture above are (left to right): Mr. Moldovan; the Rev. George Muresan, St. Nicholas church; Walter Jearse, mayor of East Chicago; Mrs. Ernest Patchman, East Chicago district president, and the Rev. Julian Jercha, district moderator.

South Bend Deanery

Merchants Cooperate In Drive To 'Keep Christ In Christmas'

Letters from Merchants of South Bend, assured the South Bend Deanery National Council of Catholic Women, that this year they will try and have better window displays than they had last year in order to keep in line with the campaign "Keep Christ In Christmas."

The campaign in South Bend is carried out differently than in other cities. The Parish Chairman together with the Chairman Mrs. Thomas Arch, Jr., and the Co-chairman Florence Parsons and the committee members distribute bus posters, and window cards, to Hotels, Banks, Theaters and Stores.

For the third year, there will be a lighted creche on the lawn of the Court House with life size figures depicting the Nativity. Children from parochial schools gathered around it on December 24 every half hour from 10 a.m. to 3 p.m. to sing Christmas Carols.

Mrs. Joseph Hennessy Named City Official

South Bend — Mrs. Joseph W. Hennessy, of 1128 East Victoria Street, an active member in PTA work for more than a quarter of a century, is the new city clerk of South Bend.

Mrs. Hennessy, a member of St. Matthew's parish, was named to the post by Mayor John A. Scott to fulfill the unexpired term of Mrs. Mayme DuMont who died December 3. Mrs. Hennessy was confirmed by the city council for the post.

Nominating Group Named At Meeting In Michigan City

Mrs. Harvey Egle, parish chairman, welcomed members of the Michigan City Deanery Council of Catholic Women at the December meeting, which was held at Queen of All Saints School, Michigan City.

Plans for the Christmas party on December 22, at the Beatty Memorial Mental hospital, for a ward of sixty patients were completed.

Mrs. William Nunnally, discussion chairman, told of the newly organized study club of St. Mary's Rosary Sodality, which will meet twice monthly and has been named the Marian Discussion Club.

Mrs. Thomas Spychalski, Mrs. Ralph McCarten and Mrs. Joseph Vogel were appointed as the nominating committee for the election of officers at the March meeting which will be held at the Sacred Heart Parish, Waukegan.

The Rev. Stanley Zjawinski, pastor of Sacred Heart Church, La Porte, was guest speaker, who chose as his subject, "Winning Converts." He told of statistics showing how little effort the average layman extends in trying to bring non-Catholics into the fold and stressed that the Catholic laity not to be confined to their own little shell, but to reach out and feel duty bound to attain souls for Christ.

N.O.D.L. School Of Instruction Jan. 4

The Fort Wayne Deanery Council of the National Council of Catholic Women, through its deanery chairman, Mrs. John Petrilli, announces a N.O.D.L. School of Instruction to be held Monday, January 4 at 8 p.m. in St. Patrick's Lyceum.

All N.O.D.L. chairmen and workers, also all N.O.D.L. workers of the National Council of Catholic Men throughout the deanery and district are requested to attend. The Rt. Rev. Msgr. John Sabo, South Bend, and Mrs. Paul Andres, diocesan N.O.D.L. chairman will attend.

HERALD
THE NEW YEAR!

This is a pleasant time to tell old friends how much we appreciate their interest, to greet new friends and wish them well, too.

We are part of all our experience, but we look confidently toward the new challenges of this year.

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RIGHT or WRONG

Editors' views on current
events and others' comments

New Jersey Court Bars Use Of Bible

YOU have read in the papers that the Supreme Court of New Jersey has banned the distribution of the King James Version of the New Testament to children in the public schools of that state. In case the sectarian press should carry the word that the Catholic Church supported this ban, we should like to say that there is such little difference between the new King James Version and the Catholic version of the New Testament that Catholics would not object to its use except on the principle that if the Douay Version were used the

Just Published!



THE Marian Year

Encyclical Letter
FULGENS CORONA'
of Pope Pius XII

This new pocket-size booklet contains the English translation of the Pope's Marian Year encyclical, with the special Marian Year prayer composed by His Holiness.

Convenient reference section lists the indulgences to be gained on specific days and on special occasions throughout 1954 — the Marian Year.

Every Catholic should have his or her own copy of this handy reference booklet. It will aid in gaining the benefits of the many indulgences offered during Mary's year.

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Our Sunday Visitor
HUNTINGTON, IND.

OUR SUNDAY VISITOR

With YOUTH Section

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BISHOP GETS 'HERO'S WELCOME' — Bishop Rembert Kowalski, O.F.M., of Wuchang, Hankow Province, who spent 28 months in a Chinese Communist prison before being expelled (center), was greeted by some 400 cheering students upon his arrival in Cincinnati to reside with the Franciscan Fathers. The youths, members of the Cincinnati high school conference of the Catholic Students' Mission Crusade, met the bishop's train and presented him with a bouquet of flowers. The student group was headed by Jo Etta Cherry of Our Lady of Mercy high school (left); and Joanne Hilvert of St. Ursula Academy (right), both officers of the conference. Next to Miss Hilvert is Msgr. Martin T. Gilligan, director of the C.S.M.C. for the Cincinnati archdiocese.

Protestant churches would certainly object to it.

The news item which reports this information speaks of a Jewish parent and a Catholic obtaining an injunction early in the year 1952 against the distribution of the book. But the Catholic objector soon stepped aside, and, according to the press report, the chief backer of the appeal to the Supreme Court of the State was the American Jewish Congress.

There would be very little difference between the reading of the King James Version if the text of either were used without interpretation. There was a time when the King James Version, according to English exegeses, contained more than 24,000 errors—most of them unimportant, but still errors, and hence could not rightly be called the "word of God."

The American Council of Churches has been very critical of the latest Revised Standard translation, undertaken by the National Council of Churches. Earlier there were protests against the alteration of Biblical texts by Luther and even of his rejection of the entire Epistle of St. James and of the Book of Revelations.

Since the original writings of the entire New Testament have been lost, whatever translation is made today must be made from fourth century copies of the original, and no one can prove, with absolute certainty, that these copies contained no mistakes. The world has only the Catholic Church's word that St. Jerome's translation of the originals was substantially correct.

Reparation For Injustices Of Statesmen

ONE of the most serious mistakes which statesmen of our era have committed, in conflict with the principle of justice, is the displacement of population by force. After World War I, in order to punish Austria-Hungary, a country of 35,000,000 population, the Empire was dismembered. Austria it-

self was reduced to 7,000,000. Hungary would have been happy to have its independence if a million of its people had not been sent into Slovakia, where the language was different and which never had been their home; and another million sent to Transylvania where not only the language was different, but also the religion. Then 4,000,000 Croats were transferred from Hungary to Yugoslavia, where the religion was different and the King very unfriendly.

After World War II all these people were placed under the "sphere of influence" of Russia which had practically nothing in common with them, whose ideology they detested, and whose persecution has taken away from them the thing which they loved most.

Western Germany now has many millions of these people, forced into that area against their will, and who have had to be the objects of charity ever since. They had to leave their homes, their fatherlands, and face a serious condition of unemployment.

Those who formerly constituted the Empire of Austria-Hungary have seen their schools closed, religious papers suppressed, their clergy, including Bishops, Archbishops and Cardinals arrested, and tortured or exiled. All this happened despite the fact that when our country entered the first World War, its slogan was "self-determination for small nations." In World War II we promised to right the wrongs done them after World War I. However their fate was never worse than it is today.

We wonder why they do not like us, particularly since we are presently trying to check the influence of Russia, their enemy. We did not treat them fairly when it was in our power to do so, and even after our many promises. It was in our power because even at the end of World War II we held the world's money bag, and we could have dictated the terms of peace. At that time we called their enemy our friend, and began to yield to his every demand. Today he is neither our friend nor the friend of any nation in the world. He is out to bring into servitude all nations not through his own army and navy and air force, but through those nations which it has wooed to its side, such as China.

In reparation for this, and the evil conduct and indifference towards the claims of God on the part of most of our citizenry, the Catholic Bishops of the United States have ordered prayers in their churches throughout the nation on the last Sunday of this year, December 27. Just as Herod massacred the innocent babes in and around Bethlehem in order to get rid of the Christ Child, so throughout the centuries the true followers of Christ have been persecuted by tyrants and dictators who had either apostatized from the faith or opposed it because the Church would not support their unjust or evil designs.

The feast of the Holy Innocents is observed on December 28 and, therefore, the Sunday before it is a fitting time for such prayers.

If you have not read the Statement of the Bishops of the United States, issued on November 21 in

connection with recent persecutions, we append the same herewith:

Peter's Chains

THE heroic constancy of the Martyrs and the unwavering witness of the Confessors have always been pre-eminent among the signs that distinguish and identify the True Church of Jesus Christ. Look where you will in Europe and in Asia, in every land now shrouded in the gloom of Communism, and you will see the solid phalanx of Bishops, priests, religious and faithful, our modern Martyrs and Confessors, gathered around the Cross of Christ, the Standard of Salvation—the one steady light which still shines in the general darkness. We in the free countries still speak of a cold war; these men and women are enduring the bitterest, the bloodiest persecution in all history.

Shepherds of the Flock of Christ are hunted down, imprisoned, debased, tortured, slain. Sick and helpless Sisters are dragged from their convents, condemned to the slow death of forced labor on roads, in forests and in mines, or to the quicker death of starvation. Peasants are slaughtered and flung upon the pyres of their burning churches. Innocent children are torn from the arms of their Christian mothers and handed over to atheist debauchers.

It is a war against all who believe in God and His Christ, against all who dare to claim for man the liberty of the sons of God. It rages from Korea to China and to Indo-China; from Russia to the Baltic lands; from Poland and Lithuania to Yugoslavia; from the Ukraine to Albania; from Czechoslovakia to Hungary, to Rumania and Bulgaria; it rages in the eastern parts of Austria and Germany. And everywhere the Church of God, her sacred ministers and her faithful

children are the first targets of the persecution. Millions of them have already died for the Faith. Who shall count the number of those who are now suffering and marked for death.

This is a war against the True Religion of Jesus Christ. When will men in the free world come to realize that the crisis of today is first of all a crisis of religion, that the Communist debaser of man is essentially a hater of God, that his long-range and his short-range purpose is the destruction of Christianity. From Marx to Malenkov, the Communist sees Christ as the enemy to be exterminated.

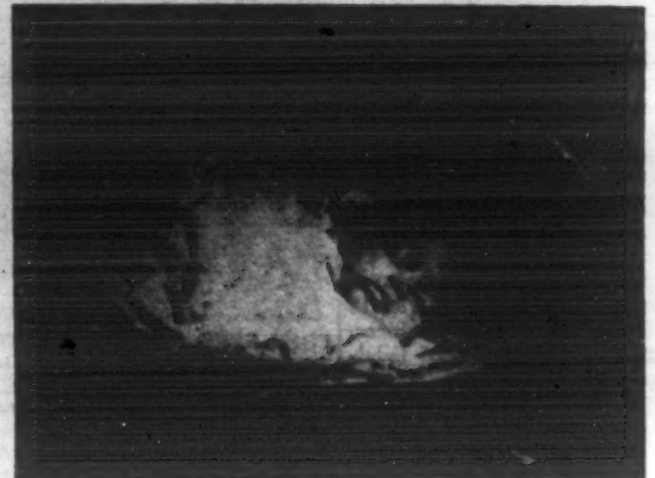
Is it not, then, the strange anomaly of our times that a calculated confusion has been able to hide from so many of our people the primary, the changeless purpose of the enemy? How few there are who understand that the struggle for liberty is a warfare against the fanatical foes of Christ! How few there are who know that millions of Catholics have already died that the rest of us might live!

Here is a story of epic nobility, of unsurpassed human grandeur, of deathless spiritual devotion. Our martyrs and Confessors are the glory of the age in which we live. One would have thought that the western world would rise as one

Continued on page 5

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SINCEREST GREETINGS TO ALL OUR FRIENDS FROM OUR GRATEFUL POOR, THEIR PRIESTS AND SISTERS. THE MIDNIGHT MASS TODAY OFFERED BY THE PATRIARCH OF JERUSALEM, AT THE SHRINE IN BETHLEHEM, AND THE MASSES OF TEN OF HIS PRIESTS, WERE FOR YOU AND YOURS. IT IS THEIR THANKS FOR YOUR GREAT KINDNESS TO THEM, ESPECIALLY FOR MASS OFFERINGS UPON WHICH THEY DEPEND ALMOST ENTIRELY FOR THEIR SUPPORT.

MARY

Will take special delight in your offerings towards her FATIMA SHRINE CHAPEL during these holy days. We will build it in JORDAN, not far from the scene of the first Christmas night. Your mite with others will do much. A block costs \$10.

JOSEPH

Has six years of study at the seminary in Ceylon, India. Each year we need \$100 for the cost of his training. His parents are too poor to give him any help. Joseph's endless gratitude and lifelong prayers are yours if you help him with this yearly sum in any installments.

NO ROOM

For thousands of families exiled from their homes in Jesus' native land of Palestine. A group of them are huddled in the village of Choueifat, high in the hills of Lebanon. There is NO ROOM FOR JESUS either. These poor people walk miles to the little church down in the valley. We can give Jesus an humble chapel in their midst with \$1,000. Won't you help? Give Him your mite TODAY. The altar will cost \$75.

INVITE HIM TO YOUR TABLE

Set a plate for the Little Lord of Bethlehem at your Christmas table and send the price of one meal to HIM for one of HIS NEEDIEST FAMILIES. It'll be in time for Little Christmas, Jan. 6. Perhaps you can send a FOOD PACK (\$10). We offer for every gift of \$10 or more for our refugees a ROSARY made by our refugees from OLIVE SEEDS from the Garden of Olives.

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Ask Us Another

Convincing Answers For All Inquirers

THE Martin Luther motion picture and your pamphlet dealing with it suggests these questions: What is the total membership of the Lutheran bodies in the United States and Canada?

According to the latest census reported by the Religious News Service, there are in the United States 6,485,782 Lutherans divided among all Synods, and in Canada 188,163.

In the United States and Canada combined a gain of 2.3% was made in the year 1952 as against 2.1% in 1951.

These figures were supplied by 16 church bodies as well as inde-

pendent congregations, and by the Negro missions conducted under the four groups associated in the Lutheran Synodical Conference. Of the 16 bodies 14 recorded gains in membership and two reported no change.

Which is the largest Lutheran body numerically?

It is the United Lutheran Church

which counts a total membership of 2,087,945.

Second in order is the Lutheran Church, Missouri Synod, with a reported membership of 1,847,284. It records an increase in growth of 3.4% over the year 1951.

The greatest advance in the percentage basis is that reported by the Evangelical Lutheran Church which ranks third in membership. It gained, according to our non-Catholic source of information, 3.9%. This body has 907,124 members. The 16 bodies count only 4 1/2 percent of our population.

Since the Lutherans support parochial schools could you tell us how many they have and how many pupils?

The combined churches claim 2,905,612 pupils in 27,466 schools,

but most of these are the 13,363 Sunday schools with an enrollment of 2,095,747 pupils; the released time schools, attended by 80,184 pupils; Vacation Bible Schools, with 607,612 pupils. The parochial schools number 1,441 with 122,069 pupils. All but 300 of these are conducted by the Missouri Synod.

The most aggressively missionary and the most anti-Catholic of all Lutheran bodies is the Missouri Synod, in whose ranks have been quite a number of dissensions lately. It spends \$1,300,000.00 on an every Sunday radio broadcast in 56 languages throughout the world. It carries a high-ranking television program, and its members are the most generous contributors to the various works of the church at home and abroad.

OUR SUNDAY VISITOR 3
December 27, 1953

ish in our hearts the epic story of our Martyrs and Confessors. Let us tell this story to our children that they may learn the names of Stepinac and Mindemny and Wymyski, of Beran, of Cule, of Ford and of Byrne, along with the heroes of the Faith in ages past; that they may understand how great it is to be a Catholic.

And let us raise our voices, in a unison of protest, a protest that will penetrate into the consciences of all decent men, into all the chancelleries of the world, against this new scourge of God and man.

To our Brother Bishops, to the priests, religious and people of the Church of Silence, we send affectionate greeting and the tribute of our devotion, of our admiration, of our entire solidarity. We salute you; we embrace you; we minister in spirit to your necessities; we bind in prayer the wounds you suffer for justice's sake. For you are blessed when the enemies of Christ persecute and revile you. You are the light of the world, giving to our generation that saving example of fidelity spoken of by St. Paul: "Who shall separate us from the love of Christ? Shall privation or distress, or famine or nakedness, or danger, or persecution or the sword? As it is written: For Thy sake, we are put to death all the day long. We are accounted as sheep for the slaughter."

"But in all these things we overcome because of Him that hath loved us."

Indeed your Faith is the victory which overcometh the world. By your stripes will the modern world be healed.

Peter's Successor Who is Pius spoke the deepest sentiments of our own hearts when He said to you: "We embrace you with a special love and we kneel to kiss your chains."

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A Non-Catholic Looks Us Over

New Year Will Be Different: It's Mary's

BETTY JEFFRIES

It is almost the New Year, 1954. The year most of us are hoping will see some dreams come true. Every New Year's Eve I'm convinced the coming months will be different. Not like the others with their difficulties, their disappointments, their self-same ruts.

"This year," I tell myself, "is going to be the one!"

So far I've been wrong. Each year has been just that — another year to add in with the others. Full of the joys and the bitterness and the sadness of every year. Each has been happy at times, worrisome, surprising, boring, depending on me and my circumstances. No matter how enthusiastically I approached the New Year on December 31st, it has been no different from its preceding relatives.

Until now, that is. New Year's Day is almost with us. Once again I'm sure this is the year we've all been waiting for, 1954. And this time I'm right!

Not because it's a new year. Not because I always feel this way about new years. No. Simply because this year belongs to Mary, the mother of God. Because it's the Marian Year. A time for all of us to remember the Queen of Heaven with love and gratitude and joy and hope. No matter how our own personal affairs go, 1954 is going to be that rarity among years . . . the different year!

Mother Of All

Not just for Catholics. If she is the mother of God, then she is the spiritual mother of all His creatures. Everyone here, whether Catholic or not, was a creation of the Lord. So everyone here enjoys the love of Mary . . . even though he doesn't realize it.

For some reason non-Catholics forget Christ's mother. I remember Mary from my coloring days as well as from the Biblical verses I had to memorize. But as for knowing anything about her, feeling anything for her, it was not possible. What personally do you feel about the man Malchus? He whose ear Peter chopped off in the Garden? Probably, unless you are an exceptionally searching Bible student, he means nothing in your religious life.

It's the same for us with the mother of Christ. We know her name, we know her place in New Testament life, we quite easily ignore both. I had to go to Dublin to meet Mary. To Dublin with its overwhelming devotion to the purest creature God ever made. There I found her first on the church altars. With her Son in her arms, she watched over the kneeling figures of the Irish as they prayed.

One day I knelt and prayed myself before a statue dedicated to Our Lady. From then on, though the way was not easy, I followed a straight path to the woman from Nazareth whom the Creator picked for His Only Son.

In his exhortation on this tremendous year for all Christians, the Holy Father forgot not those of us outside his Church. There is a special message to us to join with you in paying our respects to Mary. It was a message that should not be overlooked by any of us. Just as God gave Christ for us all, so did Jesus give his mother. The terrible guilt of Golgotha is on all our hands just as surely as if you and I had been there. No matter what our particular church membership is, as long as we follow Christ, we approach Mary sooner or later. She is with Him in everything. And she is with us when we need her.

'I Won't Miss'

I do not know what other non-Catholics will think of this important year that is ahead. I only know that to me any chance to give honor to Mary is one I must not miss. She gave so much for us. Even for those who do not believe in her vast influence on souls today. They must admit that in her agony at her Son's crucifixion she gave to mankind in such a measure as we can never repay.

1954 is a momentous year for us all. A special period set aside for our spiritual renewal. Thanks to Pius XII none of us will be left out of the activities. Those who do not see the truth of Catholicism may still join with Catholics throughout the world in honoring Mary whom even the angel said was full of grace.

Great are the debts we all owe this woman of purity. They are the universal ones and the per-

sonal. No one save God knows the help she has given to those who cried to her for help. No matter how great or small the request, Mary always has been there to give succor if not the thing itself.

This is going to be the most joyful New Year's ever in our time. Ahead lies a beautiful year. One in which Mary will be with us even closer because it is her year. The year set aside to do her honor. The year set aside to plead for peace and an end to per-

secutions. There is no telling what the results of this joyful period will be.

And right now it doesn't matter. All that matters is Mary herself and our recognition of the great gift Christ gave us from the cross when He assigned her the place of spiritual mother to mankind.

Happy New Year, all of you everywhere. And above all, a most holy one dedicated to Our Lady in this year of years . . . the Marian Year!

Right or Wrong

Continued from page 2

man to do them reverence, would write their deeds of valor in letters of enduring gold. Instead, indifference, scant notice or silence. Only in the Catholic press will you find the Martyrology which the historians of tomorrow will account the greatest glory of today.

Who can now recall the chronicles of Nero's day? But the names of Peter and of Paul have endured throughout the centuries; above their tombs rise the noblest temples of Christendom, and pilgrims come in multitudes unnumbered to remember and to pray.

Nor can history be kind to those men of state who retreated to the refuge of a polite neutralism while the crucial battle of our times was being fought.

History can record only in repro- bation that while Nero raged in the East against the true Church of Christ, the Voltaires of the West raised their olden cry "Ecrasez l'Infame" and sought to crush these valiant fighters for God and human freedom. Genuine philosophy must list Nero and Voltaire as allies. History will register the fact of that alliance in the Warsaw maneuver which would cut off from help the champions of the authentic liberties.

And what shall we say of those ungenerous men, who in the crisis of our times have been found so sadly wanting—those narrow sectarians who allowed their petty or-

their imagined grievances to obscure the true greatness of our blessed Martyrs and Confessors? We shall leave them to God and to the worm of conscience, as we pray "Father, forgive them for they know not what they do."

The Catholic Bishops of the United States of America, gathered together in their annual assembly at Washington, proclaim to all their faithful priests and people the solemn duty of instant and constant prayer for our suffering brethren of the Church of Silence. When Peter was in prison, the Church prayed without ceasing for him, and the Angel of the Lord touched him and the chains fell off from his hands. Peter is again in chains.

Let there then be supplication to God and penance that His grace be poured out in superabundant measure to strengthen those who hold the place of honor and of danger in the new warfare launched against the Church. Let us all cher-

A Word To Non-Catholics

The Package And Its Wrappings

MICHAEL MONDAY

OCCASIONALLY we get a package wrapped so beautifully that we hate to open it. That happens most often at Christmas. But, we hasten to add, never was a package so beautifully wrapped that we didn't finally open it to see and enjoy what was inside, for, after all, it's the package that matters and however beautiful the wrappings may be, we know they are there only to dress up the package, to get our attention and make the package so much the more appealing to us.

There are a few people who, in viewing the Catholic Church, mistake the wrappings for the package. They see the gorgeous vestments; they smell the incense; they hear the music floating from the chancel—and they mistake all

these "wrappings" for Catholicism. Our Church, in their eyes, is compounded of holy water, blessed candles, palms, ashes, statues, etc.

They overlook entirely the great beliefs and principles enclosed in these wrappings. They don't see that the Catholic Church is rooted and founded on a firm belief in the Trinity—God the Father, Son, and Holy Ghost; the fall of mankind and our redemption through the blood of Jesus Christ; the daily renewal of that redemption in the Mass; the flow of God's grace through the seven sacraments. Architecture, music, painting, and sculpture point up these facts for us. Ritual and ceremonies make them live for us as vital realities in this twentieth century.

We do Catholics no more than

justice when we say that they can tell the difference in importance between the package and its wrapping. In Mexico and in Spain, for instance, within our memory, the Mass was celebrated without benefit of candles or vestments. It was offered by a priest in working clothes, seated at a restaurant table on which there was a slab of bread and a goblet of wine. And there is hardly a Catholic in the world who would not realize that had he been present in that restaurant, he would have been assisting at a ritual equal in dignity to a Mass sung by the Holy Father in Rome, with all the pageantry of Papal ceremonies in the Vatican Basilica.

So while the wrappings may be very beautiful, it's what's inside that really matters!

New O-S-V Publications

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Beginning with the parable of the prodigal son, the author demonstrates graphically how God awaits us in Heaven, ready to receive us with pardoning and love. Four more parables explain God's limitless mercy for those who "keep trying." Spiritually refreshing! (50c each, 5 for \$2.00, \$19.50 per 100, postpaid.)

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Our Sunday Visitor, HUNTINGTON, INDIANA

Book News, Notes And Reviews

Another Keyes' Book

Briefs

PUBLICATION of a scientific study of the stigmatic phenomena in the life of Theresa Neumann by Father Paul Slwek, S.J., has been announced by Bruce Publishing Co. of Milwaukee. Title of the volume is *The Riddle of Koenigsreuth* (\$3.50). While many previous books on the subject have given only personal impressions, Father Slwek considers the stigmata, visions, clairvoyance and prolonged fasting of Theresa Neumann in the light of medicine, physiology, psychology, parapsychology, and theology.

The *Riddle of Koenigsreuth* takes the middle course between the two extreme points of view towards the puzzling case of the Bavarian stigmatist. It shows the error of complete skepticism as well as that of unreserved accept-

VIRGINIA BECK SMITH

ance of the phenomena as of supernatural origin. Archbishop Carini, Secretary of the Sacred Congregation of Rites, recommends the book as a "precious contribution to the study of analogous cases" and "a model of its kind."

"Furthermore," he continues, "it will be of great utility to all physicians, whether Catholic or non-Catholic; to the latter because it will reveal much data hitherto unknown to them, and if they be of good faith, will dispel many misunderstandings and prejudices; to the former because it will encourage them to write freely and express their opinions without any fear of incurring the stigma of unbelief, provided only that they are mindful to remain on a strictly scientific plane."

Special New Orleans interest should center around the recent

publication of *Fabulous Ancestor* by Donald Delmar (Lippincott, \$3.50). The story tells of the visit of a ten-year-old boy to his grandmother who acquaints him with Catholic New Orleans by retelling the old tales and taking him to various points of interest in the city, like the cemetery on All Saints Day.

With the announcement by Pocket Books that its Pocket Household Encyclopedia was a 30-day sellout and has been reprinted, these statistics from *Stores* magazine provide interesting information on the do-it-yourself trend. It has been estimated that \$80 million was spent last year on household tools and materials. One survey found that most men in the low and medium bracket did their own repairs. However, even among men in the \$7,000 or over bracket, 32% did their own carpentry and 39% their own painting.

Publishers' Weekly quotes these facts: "Other reasons given for the growth in the do-it-yourself market are: scarcity of labor, renewed interest in the home, experience with tools gained in war work or in the armed service, and the suggestion that working with one's hands has a therapeutic effect on nerves jangled by conditions in this troubled world."

'The Grace Of Guadalupe'

THE Grace of Guadalupe by Frances Parkinson Keyes. Julian Messner, Inc. N.Y. 182 pp. \$3.50.

The story of the miracle of Tepeyac where, four centuries ago, the Blessed Mother appeared to the humble Indian, Juan Diego, is retold by Mrs. Keyes in this book. It was originally published some years ago and is now re-issued. All proceeds from royalties go to the Trappist Abbey of Our Lady of Guadalupe.

The reason for Mrs. Keyes' devotion to the Trappists and their esteem for her is revealed in the book itself. It was a reading of *The Grace of Guadalupe* in a Trappist monastery in Rhode Island which inspired the naming of the young Abbey of Our Lady of Guadalupe. This new edition of the book which had such an effect and for such a cause is worthwhile for that sake alone. But it can achieve the even broader purpose of acquainting many more with the background of devotion to Our Lady of Guadalupe who is officially the Patroness of all America.

With many illustrations and in that easy narrative style which has won Mrs. Keyes' other books tremendous popularity, *The Grace*

of Guadalupe takes the reader to the site of the famous basilica of Guadalupe. Like a skilled tourist guide, Mrs. Keyes describes the famous shrine and its place in the affections of Spanish-speaking peoples. What, she asks herself, is the reason for the survival of this shrine which "had been a holy place for nearly a century already when the Pilgrims landed on Plymouth Rock?"

Then she unfolds the story of the roses and miraculous image on Juan Diego's cloak, convincing proof to Bishop Zumarrago that Our Lady truly spoke to the lowly Indian. Copies of that Sacred Image are almost a trademark of Mexico. In delightfully simple and familiar language Mrs. Keyes tells why this is so. Her book is a notable contribution to Marian literature at this beginning of the Year of Mary.

A Helping Hand

It is unintelligible how a nation settled and made strong by immigration as this nation has been, could ever produce people unsympathetic with the plight of the immigrant and unwilling to extend him a cordial hand.—Archbishop Richard J. Cushing.

Mary Tudor True Story Of A Tragic Queen

VIRGINIA BECK SMITH

MARY TUDOR by H. F. M. Prescott. Macmillan Co. N. Y. 439 pp. \$5.00.

In all history, Mary Tudor has been one of the most misunderstood, reviled and cruelly remembered women. The nickname, "Bloody Mary," has clung to her skirts for four centuries since that day in February, 1558, when the first Protestant was put to death for heresy.

The historian Fuller in the next century said of Mary Tudor: "She has been a worthy princess if a little cruelty had been under her as by her." But in the 18th and 19th centuries the epithet Knox flung at her when he called her a Jesabel persisted. Now in the 20th century comes an historian who has gone over all the ground with the fine tooth comb of serious and scrupulous scholarship. The portrait that emerges is that of a tragic queen whose girlhood was made miserable first by her father's repudiation of her mother and then of her religion, whose Tudor blood fought for the right to the throne on her father's death, and whose ill-starred marriage and inability to have children were the crowning disasters of a most unhappy life.

With a masterly attention to facts and superb literary skill, H. F. M. Prescott probes to the depths of Mary Tudor's character, revealing as the basis for all her actions as queen the sense of guilt that she "in a fit of amazed panic, had been false to her mother and her mother's Church . . . because she had once known what was right, and had not done it." This was when, brought to knee by guttering humiliations and pressures, she had signed the articles acknowledging her father, Henry VIII, as Supreme Head of the Church in England, denied the authority of the Pope, and admitted the marriage of Henry VIII and Catherine of Aragon was unlawful. This was the crisis, says Miss Prescott, that was to mark Mary for life.

Obstinate she was, and of limited mind, but this much-put-upon, small, plain woman possessed to an heroic degree the two qualities of loyalty and courage, and these she dedicated wholeheartedly to the religion she felt she had failed.

Throughout her life a pawn in the game of royal politics, Mary remained unshakably firm in her principles. Believing that marriage to Philip II of Spain was the only way to smother the heresy started by her father, she went through with it despite almost universal advice against it. The personal miseries that marriage caused her and the national disaster in the war with France, causing the loss of Calais, filled to the brim Mary's cup of grief.

Defeated, broken, conscious that she had now failed England, the queen died a few hours after hearing Mass—a characteristic end for the woman whose devotion to the Holy Sacrifice made her risk death rather than be denied that privilege.

The previous historical evaluation of the Tudor queen as having merited the title, "Bloody Mary,"

Books Received

Set All Affire, Louis De Wohl, J. B. Lippincott Co., E. Washington Sq., Philadelphia, Pa., \$3.00.

Nothing But Christ, Kilian McDonnell, O.S.B., The Grail, St. Meinrad, Indiana, \$2.00.

The Catholic Year, 1954, Prepared under the supervision of the National Council of Catholic Men, Hawthorn Books, Inc., 70 Fifth Ave., New York 11, New York, \$2.50.

Christian Conversation, Edited by Anne Fremantle, Stephen Daye Press, New York City, \$4.75.

Redemptive Incarnation, Albert L. Schlitz, C.S.C., University of Notre Dame Press, Notre Dame, Indiana, \$2.50.



NO. 1 DOCTOR—Dr. Joseph I. Greenwell, 80, of New Haven, Ky., who attends Mass daily in St. Catherine's church there, was named Outstanding General Practitioner of America for 1953 by the American Medical Association. He received a gold medal and citation from Dr. Edward J. McCormick of Toledo, O., president of the A.M.A., at its Clinical Session in St. Louis. Dr. Greenwell, who has delivered more than 4,200 babies, has had a long and exciting practice. During the shortage of doctors in World War II, he cared for the sick at Gethsemani Trappist Abbey, at the Motherhouses of two orders of nuns, and at a Catholic boarding school, in addition to serving the people of his area. On his 80th birthday, Nov. 29, he was honored with a Mass celebrated by Abbot M. James Fox of Gethsemani Abbey.

OUR SUNDAY VISITOR
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A Prophecy Fulfilled

HENRY EDWARDS

WHEN a Quaker elder predicted to Henry Edwards, a fellow Quaker, that Henry was headed for Rome, the latter was staggered. Farthest from Henry's thoughts and intentions at that time was such a step; indeed, his only interest then was a hostility to what he deemed to be the Scarlet Woman.

How the strange prophecy came to be fulfilled is related by Henry Edwards who is the Will described in this vivid and sprightly narrative. He lives in Wales under the side of the Pen Rhys Mountain where the Shrine of Our Lady still attracts thousands of pilgrims as it did in medieval Wales. It is an unusual story, showing how a Quaker shed his stubborn prejudices under the gentle prompting of divine grace, the enlarging vision of truth and the warmth of God's love.—From "Paths To Christ," by Rev. John A. O'Brien, Our Sunday Visitor, \$1.50.

WILLIAM was the eldest son of ultra-Protestant parents. He bore the name William as part of a family tradition which had it that ever since William of Orange landed at Torbay in 1689 the eldest son was named after "the Protestant Deliverer."

His father and mother were "liberals" in religion. Protestant and "Evangelical" they were, but both were looking for some "freer" denomination in which credal tests were reduced to a minimum. Moreover, this "liberalism" was the result of a profound antipathy to Catholicism. As Will's father saw it, the first Protestant Reformers had got rid of an infallible Church to put in its place an infallible Book, but where, he asked, was the authority for the Book? He found the answer in the writings of the last great Reformer, George Fox, convener, so to speak, of those seekers of the Commonwealth who became the core of the Society of Friends or Quakers.

Thus Will was a birth-right Quaker, and he lived in a Quaker family of six. From an early age he attended Quaker meetings and sat in silence for an hour or more, listening betimes to the grave voices of venerable Friends as they spoke or prayed or read the Scripture in First Day Meeting. But over the way lived his Baptist relations and in different parts of the West Country were other relations, Baptists, Congregationalists, Methodists. Whenever he visited them he would attend chapel. Sometimes his father who carried out his liberalism by being "interdenominational" would take Will to a chapel or even to an "Evangelical" Anglican church.

As Will grew up his Quakerism was tempered by this "Evangelical" surroundings. His father was Evangelical though liberal. For example, when the Society of Friends was indulging in one of its occasional controversies over the amount of doctrine to be received by its members, he was a stalwart defender of the divinity of Christ; such familiar doctrines as the Incarnation he regarded as essential. He was fond of quoting "in things essential, unity; in non-essentials, liberty, in all things, charity."

What were the non-essentials? Will knew what they were by reference to the essentials which we may find in the Apostles' Creed. Will understood from his father that "the Catholic Church" in the Creed meant "the invisible company of believers."

When Will was in his late teens he went with his father to a service at a London chapel where Will was "converted." As the congregation sang that very lively hymn:

Just as I am, without one plea
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee
O Lamb of God, I come!
Will rose to his feet in token of surrender to Christ Our Lord.

Missionary Work

From that time forth he put himself to missionary work on the street corner. He was in fact a Bible-Thumper and thumped heartily. But there was a difference. He was still a Quaker. He believed in the Quaker tenet of the inward Light, as Bible-Thumpers generally do not. He believed in silence as a basis of worship. He held the special Quaker "testimonies" against war, against frivolity, against taking oaths, against all "outward forms." For example, he often was rebuked in the twenties

for keeping on his hat when passing the Cenotaph or a funeral.

Now a third influence came into his life. Will was a quiet lad who carried out his parents' wishes by taking up office work for which he was not suited. He had some private preference for journalism of a sort and this preference was encouraged by a worthy Quaker elder with whom Will had long talks.

This elder was himself a journalist and an economist. The two men would talk for hours upon these and other matters. One day Will said something disparaging of the Catholic Church. To his amazement the elder rebuked him solemnly as a Quaker elder. But he added:

"Of course the Catholic Church is perfectly right. As right as we are."

It startled Will. The contradiction—if it were that—Will temporarily ignored. The elder was occasionally given to making paradoxical utterances. What Will could not stomach was the idea of a revered Quaker elder's being even sympathetic with a religious body which Will had been trained to execrate. Will's father in times past had been associated with the great Mr. Kensit. To them Rome was the Scarlet Woman, her hands dripping with the blood of martyrs. Rome was Anti-Christ. Rome was an apostate Church which led men away from the Fountain of Life to cisterns which would hold no water. Rome typified that "exterior" religion, which showed pagan influences and which was unscriptural and averse to the interior or spiritual religion of Jesus Christ.

Read Father's Book

Will believed all that. He had gone into "High Church" and Catholic churches with his father to be instructed in the vain superstitions of these heathenish folk. He had read among his father's books all kinds of anti-Catholic

polemic and like his father his Quakerism had tended to become a kind of protest against Catholicism. At the same time Will had recently come to realize it was not altogether so simple as all that. He had picked up a book (it was Brother Lawrence's Practice of the Presence of God) in his father's library and had been disturbed to read in his father's bold handwriting on the fly-page:

"This book must be kept from the children as the writings of a good Catholic are very unsettling."

His father believed then that there were good Catholics. Tackling his father on the subject, Will had the reply: "It is the system we must hate."

But now the Quaker elder seemed sympathetic to the system. Will asked for amplification. This was the answer:

"It seems to me, Will, that God will help people in two different ways. There are, roughly speaking, those of us who want authority through external means. They want that sort of certainty that means an inevitable loss of liberty. For such people there is the Catholic Church. But there are other people who cannot sacrifice liberty.

Convert Finds

Judaism Fulfilled

EDWARD BADER, C.S.P.

TWENTY years ago this month Cardinal Faulhaber delivered his famous Advent sermons on "Jewry and Christianity." Among the many listeners who heard his denunciation of Hitler's racism and defense of Judaism was Karl Stern, a Jewish psychiatrist. Exactly ten years later, on December 21, 1943, Karl Stern was baptized a Catholic. He has told the story of his conversion in his book, *Pillar of Fire*, which has been recognized as a classic in the field of convert stories.

Impressed though Stern was by the Cardinal's courage and sincerity, the strongest human influence in his conversion was the example and kindness of Frau Flamm. Frau Flamm was a technical assistant with whom he worked in a laboratory in Munich. A devout Catholic, she attended Mass every morning on her way to work. Her laboratory work was exceptional because she usually stayed overtime in order to do better work. None of the other technicians regarded this as unfair competition because they realized, as Stern did, that "she lived a life of heroism in small things."

Karl Stern visited Frau Flamm's small flat in the poor section of the town "where the poor and the

They believe it must be kept at all costs and they will take risks. The Clerk of London Yearly Meeting has no infallibility because Quakerism does not work that way. The Pope is infallible because that is how God helps all those precious souls who belong to the Church the Pope is the head of."

The Quaker elder became Will's most intimate friend and it was largely through him that Will came to read Chesterton and Belloc and Cobbett. One day the Quaker elder walked home with Will from meeting and then stopped.

"I am very sorry in a way, Will, that you will go to Rome. But I think you will. I am sorry because the Society wants to keep you."

Moving Romewards

Will was staggered. He had no idea at all that he was moving Romewards. Indeed he had taken to heckling the Catholic Evidence Guild on a London common. Yet very slowly the Catholic Faith was becoming more instant upon him. Would the elder's prophecy be fulfilled?

The Quaker elder died just before the war. It is strange, but he appears to have died because he wanted to. He said to a friend that his work was done and he

wanted to see God. It did not appear that the elder's work was done, if we look at Will now angrily engaged with the Catholic Evidence Guild. Nevertheless, the Quaker elder was right. His prophecy would have interested a tubby middle-aged chairman of a C.E.G. with whom Will used to argue. They met occasionally and through the chairman Will met Father Vincent McNabb. There was something about the Dominicans which attracted Will—their passion for truth. But there was something which equally repelled him. Indeed, he found the same obnoxious thing in the Catholic Catechism.

To the Catholic this is hard to explain. Will in his Catholic days has tried occasionally to put it into words. Thus: "The non-Catholic takes up a catechism and sees the faith as a collection of beliefs. He may look at them, study them, accept some, reject others, consider some as neither here nor there. But, after all, is the Catholic faith that? No, it is not. It includes, so to speak, these beliefs. But the faith is above the sum total of Catholic beliefs. When I was coming close to the faith what I wanted was to have the faith so that I could study the beliefs afterwards."

Strangely enough that is what happened.

A few years before the war Will lost his job. He was an indifferent clerk and he found clerical work in an office irksome. He took to authorship and had an initial success. A book which he wrote led him to study the relation between the nineteenth century "counter-revolutionaries" and medieval thought and practice. He found himself studying Newman vis-a-vis the error of philosophic liberalism and he had another surprise.

Knew Difficulty

This Newman was not only not what his father thought, he was a Catholic of a sort he had not met before. By a piece of good fortune Will was introduced to Mr. Frank Sheed, the publisher, who seemed to understand in a flash what Will's difficulty was. He told Will: "Never read a line of Thomas Aquinas. Ignore Cajetan. Ignore Jacques Maritain. Newman? Why, certainly. And Pascal. And Bonaventure and Augustine. What's wrong with so many Catholics today is that they forget that Thomism is only one way of understanding something about the Catholic faith. Catholics are not supposed to be Thomist-minded. They are supposed to be Christ-minded. I'm a Thomist. But you'd never be one. You're not supposed to be one."

Mr. Sheed presented Will with *The Augustine Synthesis*, with Etienne Gilson's book on St. Bonaventure and a Newman

Continued on page 12

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Gospel Story

An Understanding Heart

ALBERTA SCHUMACHER

SIMEON told Mary in today's Gospel: "And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed." Sorrow is good. It takes the sword of pain to open any breast to real love and understanding for fellow men. Sometimes people do not altogether understand this.

Here is a letter that seems appropriate both to the Gospel and the season:

Dear Alberta Schumacher:

People call me successful. Yet sometimes I wonder. I am personnel manager in a large factory. I work twice as hard as the average man in my capacity. The reason is this. I don't know what it is about me, but the men and women who work in the factory bring me all their personal problems. They try to make me a kind of 'personal manager' as well as personnel manager.

A friend of mine in the same office said to me the other day: "Quit being so understanding. It will reduce your load of work and contacts fast." I do seem to be understanding of their problems. They tell me it is by no means usual with a personnel manager, though I venture no personal opinion on this.

Far from being anything out-of-the-ordinary, I am a rather homely fellow who still gets tongue-tied in embarrassment. Occasionally, I never rated more than average in college. Yet even there I had this business of people coming to me to "talk things over," all kinds of things.

People bother me when they say I read their minds and know their

innermost thoughts and therefore am able to help them. I don't read anybody's mind. That's silly. And yet, I seem to sense something of what "makes the other fellow tick."

Maybe if I told you a little bit more about myself you could form some idea of what I should or should not do about being a shoulder for a whole factory to weep on, for that is what it amounts to any more. With a new year about to begin, I want to set a definite policy of behavior in my mind and will and stick to it.

First of all, I had a most unhappy childhood. I was pushed around from relative to relative, and some of the experiences I had while young are still too painful to recall. I hold them back when the memory of them tries to come to the fore. When I was twenty I had a bout with tuberculosis. I had a year in which to do nothing but eat and think and pray, of course. I was cured. Then... but enough of my troubles. You should see by now that my life has had its rough spots. And yet people turn to me. What do you think I should do for the year of Mary? Shall I accept the burdens that come my way? Am I being conceited and fatuous in setting myself up, or allowing myself to be set up, as a factory father confessor? And can you tell me the "why" of all this? (The name was signed, but withheld at the man's request.)

Dear friend, first of all, thank you for writing. Secondly, it would be unthinkable in this Year of Mary for you to withdraw from the people who seek you out for help. You did not choose the role. God gave it to you. He prepared you for it. He prepared you for it when He allowed you to be pushed from relative to relative in your tender years. He prepared you for it with that year of pain and prayer when you suffered with tuberculosis.

Yes, and He prepared Our Sorrowful Mother Mary to understand and take care of the problems of us, her children. People have come to you. Now you go to her, and go all the way. Completely consecrate yourself to her by say-

ing, "I am all Thine and all that I have is Thine. O most loving Jesus, through Mary Thy Holy Mother." Remember what Simeon prophesied to Mary—"And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed."

Those who have known the sword of much pain piercing their breasts cannot escape the responsibility of the hearts that come to them seeking. They cannot dull their senses that have been sharpened with pain that they may be more sensitive to the needs and the "inner workings" of all with whom they come in contact. Sorrow is good.

But who can bear the load of an understanding heart by himself? First, lose yourself in the sword-pierced Heart of Mary. Then she will act in you when others come to you for help. Many of them you can help also to lose themselves in the sword-pierced Heart of Mary. So, I would say, your procedure in this Year of Mary should be the same as in previous years, with one important difference. Carry out all the duties of your state in life through Mary, with Mary, in Mary, and for Mary That holds good for you... and you... and you... as well as for the personnel manager who wrote the letter.

Our Weekly Chat With You

Continued from page 1

his sin of distrust he was told that he would never see the Promised Land. That was the temporal punishment God inflicted on him even after his sin itself was forgiven.

We read in the Book of Kings (12:13-14) that the Prophet Nathan assured David that his sins were forgiven, but told him that his son would be taken away from him by death—a temporal punishment.

St. Paul, after excommunicating a Corinthian for the sin of incest, later, because of his earnest repentance, granted an indulgence (1 Cor. 5:5; Ibid. 2:10).

If the Church was given power to forgive sin itself, evidently She is empowered to do what is less, to remit part or all of the temporal punishment.

Any reflecting person will readily grant that his repentance, even at the time he receives the

Sacrament of Penance, is hardly up to God's expectations, that if he were to die immediately he would likely have to endure some temporal punishment in purgatory. Now indulgences are applied chiefly to souls in purgatory, but we have no assurance that a plenary indulgence offered for them will actually release the soul.

Indulgences, as Masses, are offered by way of suffrage, and it rests with God to accept the same in their entire effect for the particular one to whom the indulgence is applied.

This will be clear if you take the case of one who had lived recklessly all through a long life and repented just before he died. If a

Mass said for him the next morning were applied in its fullness, or if one gained a plenary indulgence for him, it is not likely that Almighty God would accept either in their fullness and release that soul immediately into Heaven.

We shall continue this instruction next week.

Sincerely yours in Christ,
THE EDITORS

Some men have their own private dens at home while others just growl all over the place.—T. J. McInerney.

If you're angry after the count of 10, demand a recount.—Shamus O'Slattery.



GOD LOVE YOU

Most Reverend
Fulton J. Sheen

EVERY person born into this world — except one — came to live. Our Blessed Lord, however, came to die. Death was the goal of His life. Our lives are lived forwards from birth to death; His life was lived backwards, from the Cross to the crib. We think of His life as progressing from Bethlehem to Egypt, to Nazareth, to Galilee to Jerusalem, to Calvary and the empty tomb. But to Him, the Cross and the Resurrection were first in intention, then came the Bethlehem. His Redemptive Death was the reason for His Birth.

What happens to your children is hidden from your eyes; what would happen to Him was known from all eternity. Even His Mother, when He was still an infant in arms, was told that He would be contradicted — and the supreme contradiction is the Cross. The shadow of Calvary fell across the manger; the two beasts at either side of Him were reminders of the thieves who would be on either side of Him on Golgotha; the Wise Man who brought myrrh was the figure of Joseph of Arimathea who would bring spices to bury Our Lord. His first breath was with the beasts; His last breath would be among humans acting like beasts.

To understand Christmas right, we must see it as a feast of love so great that the God-man came to lay down His life for us. We try to express that love at Christmas by making sacrifices for gifts that our friends may know we love them.

The gift Our Lord wants is souls of Africa, India, Burma and Japan. You can help the Holy Father send missionaries to them through your sacrifices such as old gold, the equivalent of what you spend on smoking, the surrender of a luxury — anything that reminds you that love is the best expression of love.

We want everyone who is a friend of the Missions to wear a God Love You medal so that you may know others are as interested in spreading the Kingdom of God as you are; as we want you to pray the World Mission Rosary. Send a \$5 offering and your request for a silver God Love You medal or a \$10 offering and your request for a gold filled medal. . . . We will send a World Mission Rosary to anyone who mails a \$2 sacrifice for the Missions with their request for this Rosary.

GOD LOVE YOU to D. O. for \$10. "A little offering in honor of St. Anthony for benefits bestowed upon me and my family." . . . to E. S. P. for \$44.20. "I've been saving 17c a day by walking home from work. The distance of the walk is seven decades of the Rosary." . . . to D. H. for \$60. "Each year I use my Christmas bonus to buy something special I want. Last year I decided it would be sent to the Missions. I am sorry it took so long." . . . to H. G. K. "Since last January I saved \$2.50 from my weekly wages to see what it feels like to send \$100 to the Missions. I have reached my goal and there aren't words big enough to express how happy I am." . . . to J. F. N. "While at Mass, I made a promise that if my boy friend asked me to marry him, I would send the Missions \$20. That very night, he asked me, so I am keeping my promise and hope it will make someone as happy as I." . . . to M. H. T. "I am sacrificing a luxury for this week and enclose \$1." . . . to C. D. H. for \$5. "Due to my inability to avoid candy and stay on a diet, I made a bargain with St. Joseph — \$1 for the Missions for every pound of excess weight I lose." . . . to J. R. "Instead of using this \$5 for my own enjoyment, I am sending it to the Missions." . . . to the three little girls who sacrificed cold drinks to send \$5 to help some poor children in the Missions . . . to J. A. V. "I received this \$10 for helping decorate the altar for a wedding and I send it to the Missions."

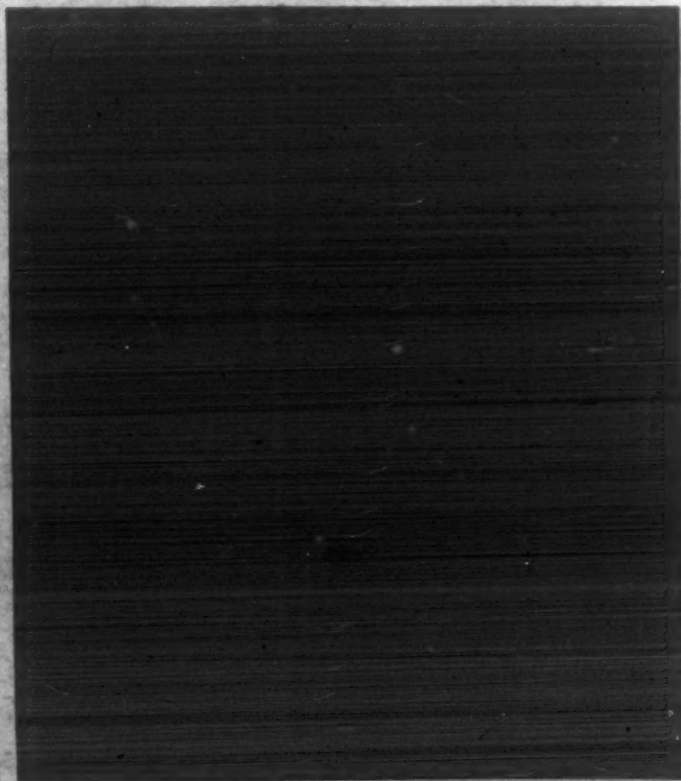
Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 33rd Street, New York 16, New York or your Diocesan Director.

To Get
More Complete
Relief from
CONSTIPATION
...Take



Milk of Magnesia gives
better relief than
single-purpose laxatives!

Because constipation is usually accompanied by acid indigestion—and because most laxatives act on irregularity alone—you need Milk of Magnesia. It relieves both conditions—brings you better relief... more complete relief. So get Phillips' Milk of Magnesia—the best laxative money can buy.



WINS CHRISTMAS POSTER CONTEST — Helen Schipper, a student at Rosary High School, San Diego, Calif., holds her original poster which won first prize in a "Put Christ Back Into Christmas" contest, sponsored by the Association of Christian Women here among public and parochial schools. The winning entry depicts the Christ child in a cradle with the words "Don't Leave Him Out," over the cradle. Elsewhere is the message "Christmas is Christ's Birthday." Copies of the poster were displayed in all the buses of San Diego's Transit Company.



NOT A NEW YEAR'S GOES BY BUT WHAT PETER AND I TAKE A LINGERING LOOK AT THE PAST ONE, AND YOW - WE WILL TAKE ALL THE RIGHT STEPS TO MAKE THE NEXT YEAR IMPROVE ON THE LAST ONE.



SAID PETER THIS YEAR, "I'LL BE FULL OF GOOD CHEER, I'LL NEVER GET ANGRY AT ZIPPER. I'LL MAKE MY BED GLADLY, I WON'T BEHAVE BADLY, I'LL PUT NO MORE TOADS IN YOUR SLIPPERS."



"THAT'S DANDY," SAID I. "I DO HOPE YOU'LL TRY, AND FOR MY PART, TO SHOW THAT I'M THANKFUL, I'LL STOP PUTTING NEWS IN YOUR TALL RUBBER BOOTS. IT'S TOO BAD I STILL HAVE A WHOLE TANKFUL."



"ANY MORE CONTRIBUTIONS TO GOOD RESOLUTIONS?" I ASKED. "ARE THERE ANY WE MISSED?" "THERE'S SO MUCH TO BE DONE WE HAVE HARDLY BEGUN," SAID PETER. "PUT THIS ON YOUR LIST."



"WE PROMISE THIS YEAR TO BE TRULY SINCERE IN EXPRESSING THE VIRTUES WITHIN US. GOD GAVE US THE WILL, AND HE WILL FULFILL THE PROMISE OF HEAVEN. THEY'LL WIN US."



SO I WROTE IT THIS WAY: "WE WILL PRACTICE EACH DAY THE VIRTUES GOD ASKS OF US HERE." WE HOPE YOU, TOO, WILL TRY. NOW PETER AND I WISH YOU MANY A HAPPY NEW YEAR.

By Bill Hocking



YOU'RE LATE AGAIN, ROGER. THAT'S THREE TIMES THIS WEEK. YOU'D BETTER GO TO SEE THE PRINCIPAL.

YES, SISTER.



GOODNESS, I HOPE IT'S NOTHING SERIOUS. MAYBE I'D BETTER GO AND SEE.



I HOPE YOU'RE NOT GOING TO BEAT ME AGAIN.



I HAVEN'T GOTTEN OVER THE LAST TIME YOU BEAT ME YET.



HELLO, SISTER. THE PRINCIPAL ISN'T IN YET. SISTER ELIZABETH SAID I COULD WAIT HERE. SHE'S ALREADY BEAT ME THREE GAMES RUNNING.



DO YOU FEEL ALL RIGHT, SISTER?

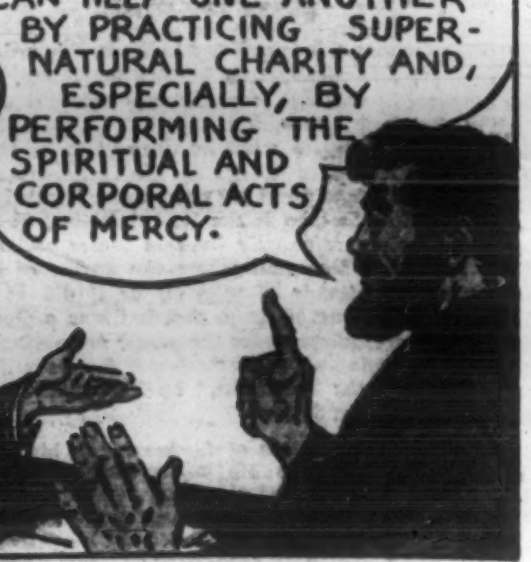
TIME WILL PROBABLY HEAL MY WOUNDS.

BROTHER MICHAEL'S Magic

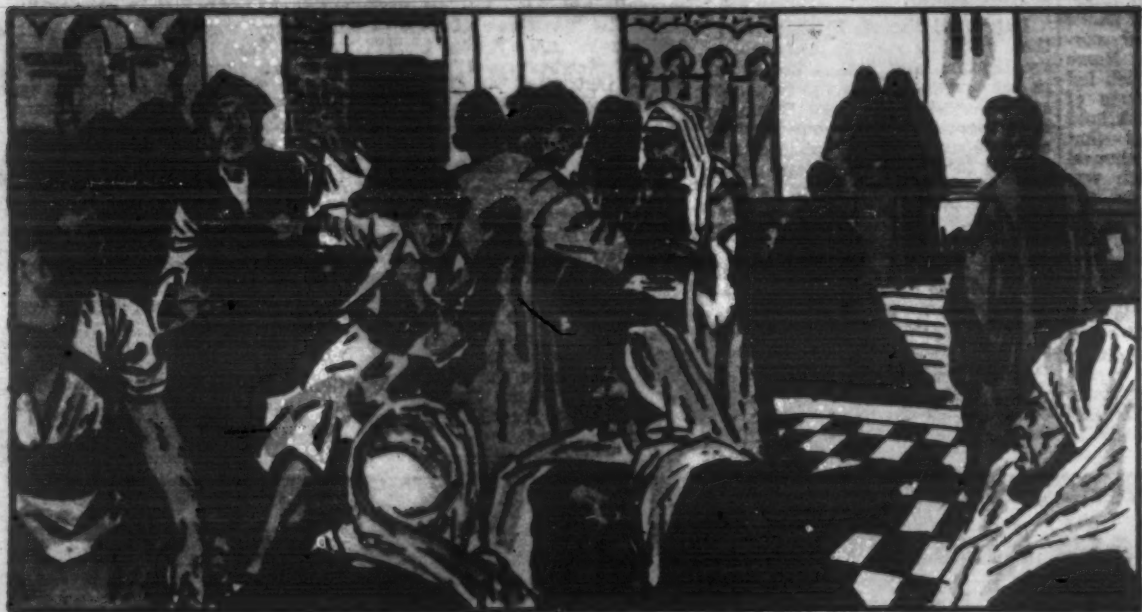
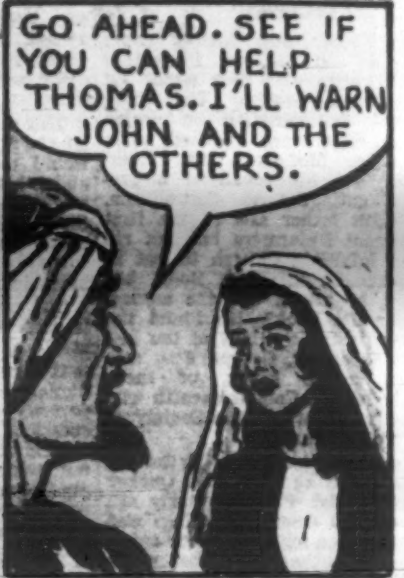
by Father Demetrius Manoussos, O.F.M., Cap.

Artist: Addison Burbank

THE FAITHFUL ON EARTH, AS MEMBERS OF THE MYSTICAL BODY OF CHRIST, CAN HELP ONE ANOTHER BY PRACTICING SUPERNATURAL CHARITY AND, ESPECIALLY, BY PERFORMING THE SPIRITUAL AND CORPORAL ACTS OF MERCY.



"ONE OF THE SPIRITUAL WORKS OF MERCY IS TO INSTRUCT THE IGNORANT. SO —"



NEXT WEEK: THE TRIAL.



Father Conroy Talking

Still Christmas

ONE of the ideas that commercial interests have succeeded in putting over at Christmas is that everybody must be happy about it whether they have a reason or not.

Therefore, at Christmas time you are expected to go around with a cheerful smile, whether you feel cheerful or not.

You say "Merry Christmas!" to others, whether you are merry or not.

Santa Claus is laughing from every bill board and store window—and he expects you to laugh with him—whether you feel like laughing or not.

You send Christmas cards expressing sentiments of gladness, whether you are glad or not.

You conform to all these customs and more, simply because well because, everybody else does it. The bells, the carols, the street and window decorations all combine to give forth an atmosphere of merriment and if you don't feel that way, you're an exception and don't let anyone know about it. Just be gay. It's Christmas, you know.

Now, I'm not suggesting that we substitute a crepe on our doors for the holly wreath. I am not hereby trying to debunk the traditional ideas of real Christmas happiness. If anyone is possessed of a truly merry heart at Christmas time, I'm all for it.

But let me recount a little incident which I took in quite accidentally the other evening. I was standing at a downtown intersection waiting for a friend to show up. He was late so I took to watching the various shoppers as they rushed by. I am one of those individuals who get a great education out of just watching people and always relish a chance to do so.

Well anyway, amid all the gay talk and bells and general Christmas rush, I saw a man walk slowly up to a store window. The window was full of toys, Christmas trees, a live Santa and there was even another Santa Claus out in front greeting people. (We Americans don't mind stretching an idea once in a while, do we?) But to get back to this man. He stood in front of the window for a few moments. His shoulders were slumped, his hat pulled down over ever so slightly, his countenance a bit grim. The more I watched him the more I reflected to myself that he didn't have a lot in common with the Christmas gayety all about him. And after a while he shuffled off and soon was lost in the crowd.

I happened to know that man. I happened to know that his wife died recently and that he was now alone in the world after many years of married happiness. And because of this I knew that his Christmas season this year is going to be a sad experience. The sounds of Christmas, the bells and carols will only make his heart heavier. Yet, I am sure he will manage a smile and a "Merry Christmas" if for no other reason than not to spoil the Christmas season of others.

This man is important in that he represents a multitude of others at this time of the year. And unless Christmas means something to these people too, it is not the Christmas of Christ whose Sacred Heart goes out especially to the sad, the lonely and the poor.

I am sure that those who are promoting the "Put Christ back into Christmas" Campaign are not satisfied to see Him in store windows and riding upon Christmas floats at the opening of the shopping season. Rather, the ultimate aim of such a movement is to put Christ into the hearts of people who need Him so desperately. If we want our Christmas to have real meaning, if we want all people to have a Merry Christmas we will go all the way with the idea of Christmas. If we do, we can not only understand why Christmas leaves a great many people sad and dejected, but we will want to do something about it. And in so doing we will clear away all pagan notions of Christmas from our own hearts. We will know what

Grailville Inaugurates New School For Music And Recreation Leaders

If you're a young woman with a bent for music, there's an unusual field opening up today which can offer you a fascinating career—and a worthwhile apostolate in the bargain. And even those without previous musical training can prepare for this work, providing they have talent, aptitude and enthusiasm.

On January 3, 1954, Grailville

ELSA CHANEY

Community College, training center for the lay apostolate at Loveland, Ohio, will inaugurate a School of Music—to prepare young women to teach and conduct sacred music in parish, school and community, and to qualify as recreation leaders who can bring a fresh, new current to leisure time activities.

The one-year program will be carried out in cooperation with Cincinnati's College of Music, and periodic lectures and workshops by leading authorities will supplement the classes given by resident teachers. A certificate will be given at the end of the year.

Today more and more lay people are showing an interest in the official worship of the Church, an appreciation for the Chant, a desire for congregational participation in the Mass. They are feeling the need for expressing the joy and wonder of Christian life in music and song, first at the Altar itself by full participation in the Holy Sacrifice; then in the family and the community, with the celebration of the feasts and the observance of the Church's special seasons overflowing in true "recreation"—active, communal, centered in the life of the Church. There is an increasing demand for competent music leaders, but the number of qualified persons is not increasing proportionately.

Requests for young women with a background in music and recreation leadership have come to Grailville frequently during the past few years. A number of former students who specialized in music at Grailville are working in this field—a few full time, a much larger number part time in connection with the activities of apostolic centers and youth groups. A more formal course designed to prepare young women as full time Church musicians is a logical development in Grailville's music program.

What kind of young women are needed? Young women like Mary M., who comes from a large industrial city. Mary was just starting to make a mark in TV, when she woke up to the fact that she wasn't adding anything to the growth of Christ's Kingdom by spending all her energy on the trite lyrics of the popular songs. Now Mary can conduct a choir, teach choral singing, handle a crowd of several hundred in group dancing, games and songs—and can take her pick of five jobs in parishes, community service groups, apostolic centers.

Or Margaret W., who spent a year at Grailville's Music Center for post-graduate work; she now teaches music in a midwest college, and is making her influence felt over the whole state.

Or Patricia C., who used her recreation leadership training at Grailville to bring a new spirit to high school and college groups throughout a large city. She was booked up almost every afternoon and evening of the week, teaching group dancing, conducting evenings of recreation, giving Chant classes, helping with dramatic presentations.

What They Learn

What will Music School students study? The one-year course will cover a thorough study of the liturgy and Gregorian Chant, together with the fundamentals of music theory, choral technique, choir direction, polyphony and contemporary sacred music. In addition, special courses in group recreation techniques will be offered.



TWO MUSIC CENTER students at Grailville go over some of the selections for the Sunday Mass before conducting a group rehearsal.

Youth Organized

Wish You Were There

JACK FINK

(Continued from last week)

ON Friday evening, Nov. 6, the delegates to the Second National Catholic Youth Convention heard Miss Dianne Bjerman, now a student at Cathedral High School in Boston, tell of her experiences in a Nazi concentration camp during the Second World War and how her faith kept her family together through overwhelming adversity.

On Saturday morning the youth delegates were privileged to hear the Divine Liturgy according to the Byzantine Rite and to receive Holy Communion under the species of both bread and wine.

Saturday afternoon was devoted to discussing a series of resolutions and voting upon a constitution to be substituted for one passed at the First National Catholic Youth Convention. The resolutions passed included:

1. Elimination of the causes of juvenile delinquency through religious training in the homes, modest dress, decent literature, movie censorship, greater respect for married life and good housing conditions.
2. Elimination of racial segregation and discrimination.
3. Improved labor legislation and the establishment of the industry council plan.
4. Removal of trade barriers and increase of American assistance to the people of underprivileged areas.
5. Establishment of parish credit unions.

The young people also agreed to send a letter of protest to the Polish embassy in Washington denouncing the recent imprisonment of Bishop Wyszynski as "an injustice not only to Polish Catholics but to all right-thinking men."

Saturday evening witnessed the election of national officers and

the cotillion held in the Grand Ball Room. Elected to office were: Joseph Crangle, president, Buffalo, N. Y.; Mary Kay Ruddy, vice president, Columbus, Ohio; Dolores Dlugas, secretary, Torrington, Conn.; and Matthew Prom, treasurer, Harvey, N.D.

The election had all the noise and color of a national political convention. Demonstrations after nominations were complete with bands, costumes, confetti, and snake dances around the room.

The convention closed on Sunday with a Solemn Pontifical Mass celebrated at Boston Garden by the Most Rev. Richard J. Cushing, Archbishop of Boston, and a luncheon at the Hotel Bradford. Both Archbishop Cushing and the Most Rev. John J. Wright, D.D., Bishop of Worcester, spoke at the luncheon.

Bishop Wright lauded the youth of today for its stability. He said: "When you reflect that after months of imprisonment with all manner of bribery, with every possible appeal to human weakness, covetousness, lust and avarice, there were only 22 American kids who walked out on us, then you have an example of the stability of the generation which is going into the armed services."

"I also suggest that 22 out of all the tens of thousands of boys who have been bearing the brunt of the Korean incident is particularly impressive as against the number of those safely home in their studies who have been seduced with less pressure to follow the same Communist line."

All the delegates left Boston feeling that they had certainly experienced one of the most magnificent weekends of their lives. They all met new people from all over the United States, they had a lot of fun, and they left determined to work harder than ever for the youth of the country.

If only the rest of the six million Catholic youth of the United States could have attended the convention!

December 27, 1953

OUR SUNDAY VISITOR 11

YOUTH SECTION

Music students will have an opportunity to gain practical experience through conducting the High Mass which Grailville students sing in their parish Church, the organization and production of dramatic and musical presentations, helping plan a full celebration of the Church's feasts for the Grailville family and often for the surrounding area as well. During the coming months, the efforts of the music students will be especially concentrated on a production for the Marian Year, and a core group from Grailville will form a team to present this drama in several different parts of the country.

Music School students at Grailville also take part in the general program of intellectual and apostolic formation which provides the experience of an integrated Christian life and aims to train young women to develop their talents and use them "to restore all things in Christ."

Grailville Community College, affiliated with the Catholic University of America, offers specialized training in several other fields besides music, such as Art and Culture, including the visual arts and writing; Family Service; a new personalized social service work helping to build the Christian family; preparation for lay missionary work in foreign lands and for work among foreign students in our own country; the university apostolate; agriculture and homesteading.

Further information on the School of Music or other phases of the training may be had by writing to Grailville. The next introductory course will be held Christmas week, December 28 to January 1.

Vocations — Women

Sisters of Reparation of the Congregation of Mary

Young ladies desiring to serve God in the service of Friendless Women, Nursing, Catechetical instruction, may write to

REV. MOTHER JOSEPHA
143 W. 14th St., New York 11, N. Y.

Vocations — Men

The Sacred Hearts Fathers

The Sacred Hearts Fathers have many outlets for their zeal. Parishes on Cape Cod and in New York are entrusted to their care. They labor in the home and foreign Missions. Some of them are engaged in teaching, while others conduct missions and retreats.

Among our famous members are Father Damien, S.S.C.C., Apostle of the Lepers, and Father Mateo, S.S.C.C., founder of the Enthronement.

The Brothers by their life of work and prayer bring down God's blessing on all. They form an important branch of the Congregation.

For further information kindly contact:
Reverend Director of Vocations
Dept. V
Queen of Peace Mission Seminary
Jaffrey, N. H.

A MISSIONARY PRIEST ?? THEN BEGIN NOW!

DIVINE WORD MISSIONARIES offer an accelerated course for delayed vocations. Special opportunity to supplement and fulfill any previous and completed high school work.

APPLICATIONS are being accepted for summer semester, which opens Jan. 29, 1954.

Open to students of high schools, colleges, or veterans. Ages 16—25.

Write to: Rev. Vocation Director
St. Joseph Mission Seminary
Bordentown, New Jersey

YOUR VOCATION—

"— a calling from God to do a part of God's work for the service of God's people." This ideal is being lived today at the University of Notre Dame and elsewhere—at home and abroad by Holy Cross Brothers who are mechanics, office-workers, painters, carpenters, electricians, cooks, maintenance men, etc. Whatever trade or skill you have may be offered to God in the service of His people.

Write — or visit:

Father John Wilson, C.S.C.
BOX 305, NOTRE DAME, INDIANA

Young Readers and Writers



ALMA SAVAGE, Children's Page Editor

Letter from Alma

THERE'S no doubt but what we will be hearing more and more of events in Africa as time goes on. For instance a few days before this paper goes to press a most exciting and provocative Catholic Action meeting for the laity has been taking place in Uganda, Africa, with representatives from all over the country, as well as experts from the outside Catholic world. This first all-African conference in Catholic Action is indeed a historic event.

Do you remember not many weeks ago reading in the Catholic papers about Bishop Joseph O. Bowers, S.V.D., being made the new Bishop of Accra on the West Coast of Africa? Well, I have just received an interesting letter from Jean Gartlan who recently left her job in New York City for a leave of absence to become a lay missionary in Africa, and who was in Accra. She gives us a first hand account of the tremendous celebration in which 1,200 boys and girls gathered to honor their new Bishop.

Jean writes that the boys and girls began arriving in Accra in lorries on Friday afternoon from the surrounding towns and countryside. With them were their teachers and scout masters. They slept that night on mats on the floor of the classrooms with just a light cloth thrown over which is all you need in their climate. They ate



their meals or "chop," as it is called, in picnic style under the trees.

This was the beginning of the three day rally for which the CYO, headed by the Society of the Divine Word mission of the Gold Coast, was responsible. There were enthusiastic crowds there for every event. The first was a boxing match on Friday night, and on Saturday morning there was a big parade through the town in which eight school bands and the 1,200 boys and girls marched.

That afternoon under the strong African sun there were competitions between eight uniformed school bands each consisting of five girls and three boys. They entered the athletic field and played their selections marching around the field and before the reviewing stand where Bishop Bowers and the judges were seated. Jean says that the people there love music—nearly everyone in the school wants to be in the band—so that everyone was delighted with this entertainment.

There was also an exciting game of soccer. It was astonishing to see the boys kicking the hard ball with their bare feet. In this warm climate many of the boys never wear shoes at all, and so their feet become rugged.

Jean wrote that one of the most entertaining contests of all was the Rebecca race in which girls carrying pails of water on their heads raced across the field, the idea being to finish without spilling any of the water. On the Gold Coast, Jean says, everything is carried on the head, whether it is food being taken home from the market, suitcases, books carried to and from school, even ink bottles—and of course—water from the pump or stream. Even little children learn to carry fairly heavy loads on their heads, and Jean writes they all walk with such ease and grace that it is a joy to watch them.

Part of the activities of the CYO is training the boys to serve Mass, and on this occasion the boys who

If Sounds Had Colors

THERESA PICCOLA

Grade Seven, St. Michael School, Butler, Pa.

If sounds had shades, then I think Our baby's laughter is shell pink. My brother's whistle is bright blue And brown the shade of Bossy Moo.

I think that Rover's barks Are red and orange, as fiery sparks. The sweet low song that daddy sings Is gray and soft like a pigeons' wings.

But mother's voice, when I am ill Too hot and aching to lie still, Is like a glowing rosy light That glows beside me through the night.

YOUNG CONTRIBUTORS

KATHLEEN M. KELLY, Grade 11, Little Flower Catholic High School, Philadelphia, Pa.

THERESA COLLINS, Age 17, Opelousas, La.

ANN GELHAR, Grade 7, St. Mary's Catholic School, Stillwater, Minn.

CECILIA ANNE NIEL, Grade 8, Springfield, Ky.

Hester and the Gnomes

CHAPTER ELEVEN

MARIGOLD HUNT

MEANTIME, while the President is safely asleep in Hester's bedroom slipper, let's see what has been happening to the rest of the gnomes.

The Chancellor and Grad had climbed down the pipe again to the Torg at last and found the other gnomes there as anxious as they were themselves. A council was held at once, and it was decided that they should all go up the pipe and search for the President the next evening. It was impossible to think of going in the morning because (like all the river people) they firmly believed it was death to see the sun. Indeed this was their chief worry about the President—how could he hide from it?

"If there is a way, he will certainly find it," said Grad, "for he has always been noted for his great intellect."

"If those strange beasts who made such loud noises manage to



live up there," said the Chancellor, "they must have found some way to stay alive."

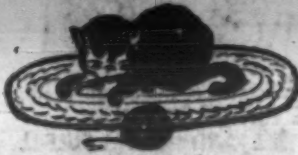
This consoled them a little, and after a hasty meal they all went to bed, and very exhausted they were. Only one did not go to sleep at once: this was the Careless Bider. He heard a splash just as he was dropping off and jumped out of bed again, half asleep, in case it might be the President coming home. But it was only Percy Webby taking a little swim, so Bider

were judged to be the best servers were chosen to serve at the Pontifical Mass at the Cathedral which closed the rally and which was packed to the doors.

Special Note

FOUND this charming verse in the Catholic Herald published in England. It was in the children's column which is written by somebody called Philomena. Many people are discovering this pleasing weekly newspaper which tells us of events all over the world.

I've even run into some news from the United States which I had somehow missed in our own papers, but there it was reported good as gold in the columns of the Catholic Herald.



This is Philomena's verse:

Pussy cat, Pussy cat, where are your claws?

Tucked away cozily inside my paws.

Pussy cat, Pussy cat, how do you purr?

I just rumble with happiness under my fur.

Answers To Brother Michael's Quiz

- 1: The faithful on earth, as members of the Mystical Body of Christ, can help one another by practicing supernatural charity and, especially, by performing the spiritual and corporal works of mercy.
- 2: Instructing the ignorant is a spiritual work of mercy.
- 3: Yes, Saint Peter went to the Temple to pray often after the Ascension.
- 4: Yes, the Apostles did believe in praying for the dead.
- 5: After killing Saint James, Herod planned to kill Saint Peter too.

Chats Out Of Church

Christmas Every Day

FATHER RAY GRIBBIN

Hello Boys And Girls

CHRISTMAS. There is really nothing quite like it in the whole year. Is there? Everybody is happy. Everybody is excited. And the wonderful thing is, that the happiness doesn't just disappear at the end of Christmas day, it goes on and on. Take today, for instance, today still feels very much like Christmas, doesn't it?

Of course, it is not because

Christmas is a holiday that it is so important for us. Holidays come once a year and then they are over for 364 more days. But not Christmas. Christmas means something. It means that God once came out of Heaven, to be born as a little child and to live on earth.

It is easy to see, then, that if God would keep coming down to earth we could have him close to us. He would help us to be holy just as He helped His Apostles and the people who lived during His time. It is a thing almost too grand for us to think of.

But it is not a thing too grand for Our Lord to think of. And, as a matter of fact, He did think of it. . . . He thought of it, liked the idea, and He did something about it. He made it possible for us to have Him with us really and truly,

said it was already evening again! As a matter of fact, it was only a few hours since they had gone to bed, but they supposed that being so tired they had slept all through the day. It never struck them that the clock might be wrong, so they set about preparing to climb the pipe at once.

When the other river people saw this they were horrified and drew away from the gnomes, muttering to themselves. This both puzzled and alarmed the gnomes, and they decided after all that three of them had better be left behind to guard their caves in case of trouble. The river people are friendly and easy-going enough as a rule, but they have odd moods and there is a housing shortage on the banks of the Torg just as there is in so many other places. The gnomes did not at all fancy coming home and finding that their homes had been taken over by other creatures.

So it was only Grad, the Chancellor and Beg (a very reliable fellow) who set off for the upper world.

And they started just as Constance was waking up on Hester's bed.

(to be continued)

right here on earth.

You know, of course, that the way Our Lord comes to us nowadays is different from the way He came at the First Christmas. Then He came as a little baby, who was laid in a manger. Now he comes in disguise. He doesn't look like Himself. But because He told us we know that He does come. He comes every time a priest says Mass.

In Bethlehem the Angels sang when Our Lord was born. Now, as the priest prepares to say the holy words of Our Lord that changed the bread and wine into Our Lord Himself, the only music we hear is the music of the little altar bell. It rings once and then everything is quiet. The priest bends low over the small round piece of bread. He says, "This Is My Body." At that moment Our Lord comes again. He is really there, on the altar, hidden under the form of bread.

Then after he holds Our Lord high in the air for us to greet Him, the priest bends low once more, this time over the chalice of wine. Again he repeats the words of Our Lord, "This is the chalice of my blood." Instantly Our Lord is present under the form of wine.

The priest holds the holy chalice in the air as he did the host. We greet Our Lord again. It is Christmas once more. Our Lord has come.

We kneel in our places and think of the wonderful thing that has just happened we are not sad because we could not be at Bethlehem. We do not have to be there, because at every Mass our Lord Himself comes to us.

The husband who comes home from the office all worn out frequently has a wife who comes home from shopping all spent.—T. J. McInerney.

The trouble with the world today is that men have reversed the Biblical saying, "It's more blessed to give than to receive."—Shamus O'Slattery.

FOR THE MISSIONARY SISTERS

every visit is an adventure

two by two

Our Lady of Victory Missionary Sisters seek out the lost sheep and find those who are interested in the Church. Visiting is an indispensable part of their work. In one morning they might find

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- a man who has been away from the Church 25 years
- a woman who wants to be a Catholic
- a young man who has been bedridden for 10 years
- a person who has taken a correspondence course in the Catholic faith but needs to be encouraged to see a priest

It is the glorious vocation of a Victory Noll Sister to help these souls.

Perhaps God is calling YOU to be a Missionary Sister. Write today for information about the community.

MOTHER GENERAL

VICTORY NOLL

Huntington, Indiana



Family Fare

For New Year's Open House

NANCY CAREY

MY husband and I have made a resolution. We're going to do more entertaining—the simple kind of entertaining. We're going to see more of our friends and neighbors informally and not wait until we can give a "party." We've already started by asking a group in to see the Rose Bowl game with us on New Year's Day.

I plan to put a punch bowl on a side table and surround it with cheeses and crackers, some cookies and a plate or two of fruit cake. It's going to be a "help yourself party" and I plan to have more fun than any guest.

As I went through my files this week it occurred to me that maybe you'd like to have suggestions on punches you could serve to your friends too. Here are some of my favorites. I've used them all as they struck my fancy and seemed to fit the occasion. I hope you can use them and have as much fun as I plan to have at our New Year's Open House.

Pineapple Juice Punch

Fill a refrigerator ice cube tray with Hawaiian pineapple juice; freeze. Place the frozen cubes in the bottom of a punch bowl and add well-chilled pineapple juice just as it comes from the can. Garnish each punch cup with two pineapple chunks on a toothpick with a maraschino cherry between. Simple and mighty good.

Hot Mulled Pineapple Juice

1 No. 2 can pineapple juice; ½ cup sugar; 4 sticks cinnamon; 12 whole cloves; ¼ cup lemon juice. Mix all ingredients together and heat to boiling. Reduce heat and simmer about 10 minutes. Add lemon juice; strain. Serve with a cinnamon stick for a stirrer. Serves 4 to 5.

Spicy Tomato Punch

Don't overlook tomato juice when you think of punch mixes. This hot spiced mixture is particularly good as a before-dinner cocktail. Mix it hours ahead and heat just before serving, if time is important.

5 cups tomato juice; 4 teaspoons lemon juice; ½ teaspoon celery salt; 1 teaspoon Worcestershire sauce; ¼ teaspoon hot pepper sauce.

Mix all ingredients together in a saucepan and heat to the boiling point. Serves 8 to 10. I like to

serve a hot tomato mix with plain toasted saltines or cheese chips. Cheese chips are so easy to do and add zest to tomato flavor.

Cheese Chips

Spread potato chips in a single layer on a cookie sheet. Sprinkle each chip with grated cheese—American or Parmesan. Place in the broiler for one or two minutes. When the cheese has melted the chips are ready to serve.

Raspberry Sherbet

Years ago when I was looking for a simple punch a friend suggested this one which has become a stand-by in our house. It has no real proportions. Here's all we do. Empty two or three quarts of raspberry sherbet in a punch bowl and pour over it a quart or two of chilled Tom Collins mix. (You can buy it in any good grocery.) Add some pineapple chunks, a few slices of lime or lemon and a few sprigs of mint when it's available. Nothing could be more simple and it's a change from the many heavy

punches so many families serve during the Holidays.

Cinderella Float

Open Houses are traditional in southern California following the Tournament of Roses. One of the floats to be featured in the 1954 parade is a Cinderella Float. The home economists in the Minute Maid Fresh-Frozen Orange Juice kitchens have developed a punch for the occasion. If you are one of

the fortunate few who view the Parade from the walk be sure and remind your guests of the charming Cinderella story. Those of us who remain in the middle west, the south and the east will be satisfied with the radio and the television sets in our living-rooms, but we can still serve Cinderella Punch to our friends who listen or watch with us.

One 6-ounce can Minute Maid Fresh-Frozen Orange Juice (undiluted); 6 tablespoons honey; Chilled sparkling water; 1 pint vanilla ice cream.

In each of 6 tall glasses blend together 2 tablespoons undiluted fresh-frozen orange juice and 1 tablespoon honey. Add chilled sparkling water to fill glasses ¾ full. Add 1 scoop of ice cream to each glass just before serving. Serves 6.

Mulled Cider

2 quarts cider; 1 inch stick cinnamon; ¼ teaspoon nutmeg; ¼ teaspoon allspice; 6 whole cloves; ½ cup honey.

Combine cider, spices and honey; heat slowly. Simmer 20 minutes. Serve hot in warm mugs. Add slice of orange or lemon, a maraschino cherry and a whole clove. Yield: 12 punch cups.

Mocha Iceberg

Here is a perfect accompaniment for your holiday Fruit Cake. Serve it in tall frosted glasses.

2 cups strong coffee; 1 cup water; ½ cup sugar; ½ teaspoon vanilla; 2 squares unsweetened chocolate; 3 cups milk; Whipped cream; Cinnamon; Nutmeg.

Freeze coffee in ice cube tray. Mix water, sugar, vanilla and chocolate in a saucepan. Bring to a boil and stir until well blended. Pour in milk; blend thoroughly. Chill. Pour over two of the coffee ice cubes in a glass; top with whipped cream. Sprinkle with cinnamon and nutmeg. Serves 6.

During The New Year What Will I Do For Peace?

M. D. AMATOR

AS YOU hold this issue of Our Sunday Visitor in your hands, you are aware that the year 1953 has but few more days. If serious reflection makes you think you didn't do much personally for your own soul and for world peace this year, don't brood over the fact. Get busy, start at once, do something about both.

The past cannot be undone. But you can compensate powerfully for any neglect by what you actually do now. The ending of the old year and the beginning of a new one seems the natural time for people to take inventory of their assets and liabilities, and then to make sure that they will come out better during the coming year.

One of the things that everyone wants is peace, peace with himself, peace with his family, peace with his neighbors, peace with his workmen, peace with the world. You, too, seriously want this manifold peace but have you ever asked yourself the little question "What have I done for peace?"

and followed it up by the next question "What will I do for peace, NOW?"

Our government officials are using all natural means, are sparing no efforts in preparedness and in national defense. True, this is necessary, for all know the danger and the magnitude that a surprise attack could take.

But did you ever stop to think that it is God the Almighty who gives power to armaments? And did you ever stop to think of that other fact, namely that Christ has put the tremendous project of world peace into the hands of His immaculate mother?

Mary's Plan For Peace

It was during the first world war, in 1917, that God sent His own immaculate mother into the world to give to men an unending plan for world peace. Already at that time she promised that if men did not heed her warnings and fulfill her requests, that another, more terrible war would soon begin.

The several decades just passed show plainly the fulfillment of the threats she made, as men and nations continued to disregard her warning. One country, however, did heed Mary's warning. The people of Portugal put no limit to their prayers and sacrifices, to their penances and mortifications in fulfillment of Mary's request. Today the whole world can witness the result. Portugal stands alone as one nation, in a world of unrest, wherein peace and harmony reign.

If you are interested in bringing to our own dear country as well as to other countries of the world that same peace, then get busy at once by starting to fulfill personally the requests of Our Lady for penance and sacrifice.

Mary does not ask for extraordinary things. The sacrifice for which she asks is the sacrifice that is necessary for each one to avoid sin and to fulfill the duties of his state in life. That much everyone can do. If everyone did just that, there would be peace. Mary said so. Her words are always true.

A few years ago a soldier returned from the horrors of war, realized what peace would mean. He set about doing something. The result was a beautiful technicolor movie entitled, "The Peace Plan From Heaven." Today some 35 copies of this film are making the rounds of the United States. There are a few certain individuals who are devoting their entire lives to the spreading of Mary's message for peace. With the approval of the hierarchy, these few zealous souls have given themselves completely into the hands of Our Blessed Lady, to help bring souls closer to her and to Jesus.

Continued on page 14

OUR SUNDAY VISITOR 13
December 27, 1953

Friday Suggestion

If you have never-used nuts to add rich flavor to casserole try this recipe for BRAZIL NUT NOODLE CASSEROLE for a beginning. You'll wonder why you hadn't thought of using nuts in main dishes before.

¼ cup margarine; 1 cup chopped Brazil nuts; ¼ cup chopped onion; ¼ cup diced celery; 1 8-ounce can tomato sauce; ¼ teaspoon Tabasco sauce; ½ cup water; 1½ teaspoon salt; 1 8-ounce package wide egg noodles, cooked; 1 cup grated American cheddar cheese.

Melt margarine in skillet; add ¼ cup of the Brazil nuts, onion and celery and cook until onion is transparent but not brown. Add tomato sauce, Tabasco, water and salt; simmer 10 minutes. Pour ½ of the sauce into a greased 1½-quart casserole. Add half of the cooked noodles and cheese. Repeat, ending with sauce. Sprinkle top with remaining Brazil nuts. Bake in moderate oven/350° F. 25 minutes. Serves 6.

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WINS DELICACIES' PRIZE — Sister Maria Jose Cannon, a Maryknoll nun from Honolulu, Hawaii, is shown with the chocolate and coconut cookies which won for her third prize in the fifth Grand National Recipe and Baking Contest Bake-off at the Waldorf-Astoria in New York. She received a cash prize of \$2,500 plus an automatic washing machine. More than 100 cooks participated in the contest, which was sponsored by Pillsbury Mills and General Electric. Sister Maria came all the way from Hawaii to demonstrate her cooking ability at the contest.

CHARLIE CALLAHAN'S Sportscasting

HAPPY NEW YEAR to one and all, and especially to Mom and Dad back in dear old Bay State of Mass-a-chew-setz. But one last question concerning the good year of 1953. I've still got to find somebody to give me an answer to the controversy surrounding the Notre Dame-Iowa football game. If Frank Varrichione, the Notre Dame tackle, feigned an injury to stop the clock in the waning seconds of the first half, why did such a maneuver suddenly become one of the deadly sins of football on that day of November 21, 1953?

I'm not going to bother to get into a debate as to whether such an action is right or wrong, except to ask that if it is wrong... what took place from the time football began down to November 21, 1953? It is one of the oldest tricks in football... common place... matter of fact. Why wasn't it decried 50 years ago... 25 years ago... 18 years ago? (I use the figure 18 because it was 18 years ago that I first saw it pulled, that is within the limits of my memory.)

Why wasn't it wrong four years ago as Kyle Rote and Fred Benner, of Southern Methodist, on three successive plays were in turn helped off the field, and then would replace each other on the following play to toss another pass against Notre Dame? Remember, when the gallant SMU eleven was marching down the field towards what might have been the tying touchdown in the 27-20 game at Dallas in 1949?

It was good, smart football then. It has been so classified many times when used by any number of teams. Why did it suddenly become the worst of all vile things to do on November 21, 1953? I'm completely baffled. Is there one set of standards for Notre Dame in college football and another set for all other schools?

A couple of years ago, I was talking with Fred Stabley, the Michigan State sports publicity man. He was telling me that the upsurge of Michigan State football began when the Spartans signed a football contract with Notre Dame back in 1946. The first game took place in 1948. Thereafter, the plans for a new stadium were completed, schedules became better, and in due course of events came the entrance of Michigan

State into the Big Ten. There are the words of Mr. Stabley.

The Bowl Games

Come New Year's Day, it is not too far fetched to be of the opinion that the Spartans would not be on the television screen from Pasadena were it not for a certain contract being signed back in 1946. I'm picking the Michigan State to win out there... will in fact be cheering for them. There is only one thing I have against Michigan State, and that is that it has become almost impossible for Notre Dame to beat 'em. Three successive times now the Spartans have downed the Irish. And do you know that in the last two games between the two, Michigan State has scored 56 points and Notre Dame but three?

So much for the Rose Bowl. What about the others?

Like a lot of other prejudiced Notre Dame rooters, I'll be cheering for Oklahoma in the Orange Bowl against Maryland. The cry is that Maryland didn't deserve the number one rating because of a weak schedule. Well, they may have had a weak schedule, but that doesn't mean that they had a weak team. You'll hear no more from the Notre Dame rooters if Maryland wins by two or three touchdowns. But if the Oklahomans win, don't be too surprised if the Associated Press throws another poll... such as it did early in 1948, when Notre Dame defeated Southern California, 38-7, in December 1947, and then Michigan beat the Trojans, January 1, 1948, in the Rose Bowl, 49-0.

The resulting poll favored Michigan, which had finished number two in the final regular season poll behind Notre Dame. The extra poll did not change Notre Dame's position as the National Champion, it just brought about a sports writers' consensus of opinion that of the two, Michigan was the better team. Could be that

history will repeat, in the matter of another poll, along about the third or fourth of January.

For the record, my choice in the game is Oklahoma. However, the Sooners will be a remarkable team if they win, considering the early season peak they had to hit for Notre Dame in September and Texas the second week of October. And if Oklahoma does win, then those who were in attendance at the Notre Dame-Sooners game, back in September 26, at Norman, Okla., can tell the neighbors that they saw the National Championship game way back on the first Saturday of the campaign.

At New Orleans, it will be Georgia Tech and West Virginia. The Mountaineers will make a spirited fight, but Georgia Tech has too much class. Most of all, everybody will have a wonderful time in good old New Orleans. There is no other town like it. Best wishes, once again, from this corner to Fred Digby and the Sugar Bowlers.

In a town called Dallas, which is located near Fort Worth, there will be held that carnival known as the Cotton Bowl. Well, Dallas is a fine town too. And Rice and Alabama are pretty good football teams. Rice will be favored, but Alabama is usually pretty rough in a bowl encounter. I'll take the Crimson Tide.

So much for the major bowl games. Football fans across the country will spend the day twirling the dials of their respective radio and TV sets, and everybody will have a fine time. The supporters of the winning teams will be rather proud of the winning efforts of their favorites. However, to make a quick switch, the proudest family in the land will be the Callahans. My mother, my father, my older sister and myself. Possibly some of you remember the column I did two years ago on my little sister's becoming a nun. That was when she took her first vows. She takes her final vows this coming New Year's Day. We are very proud.

Conversion Story

Continued from page 7

anthology. Just before the war Will's younger brother resigned from the Society on the grounds that it was really heterodox in the matter of belief in the Trinity. This younger brother joined the Church of England and consorted with the "high" section. He also made a prophecy. He said: "I am going to Canterbury. You will go to Rome, because you are an Evangelical and I am not." The thing unsettled Will. Soon after the war broke out Will resigned from the Quakers.

Will was now "in between." The blitz came and died down. Will became gradually indifferent. A coldness had entered his heart. And then one sad looking October afternoon a sudden decision led him to knock on a presbytery door and seek for instruction. All went happily. Will went to Mass regu-

larly and prayed. And then came disaster. The priest, himself a convert, came one day to a decision from which he would not move.

"You have still got strong Protestant prejudices about the honour due to Our Lady. And I cannot ask permission for you to be baptised."

And that was that.

Got The Jitters

Will joined the army—another Quaker testimony gone, you will say. In point of fact Will had received conditional exemption and he volunteered for Bomb Disposal. When asked what his religion was, he said "Catholic." He square bashed, he learnt how to dig and wield a pick axe. His scholar's stoop disappeared and he grew more muscular and revealed unsuspected social qualities.

Then came a day when he and his companions were to dig up four unexploded bombs in a town of the North Riding. Suddenly Will had the jitters.

"If I am killed tomorrow, what will become of me?"

By some remarkable providence Will met a Catholic padre the day before. He told the priest everything even to the part about the respect he was supposed to lack towards the Mother of God. The priest had faculties. He drove Will to a little Catholic church a mile away and baptised him.

Under God, Will's baptism led indirectly but clearly to the return to the faith of at least two lapsed Catholics in the army. He has even something to do with the conversion of a Quakeress he has never seen.

So Will found himself inside. And not at all to his surprise he found all the beliefs fitted in. By good fortune and the exigencies of

A Sample Of Red Propaganda

The Associated Press recently carried this report from Radio Moscow:

"According to international ethics, the Vatican grants indulgences to imperialistic sinners."

"This new codex of morals sanctions and blesses atomic weapons and bacteriological warfare."

"The faithful are severely reprimanded by the Holy Father when they do not fulfill their duties according to the dictates of the White House, Wall Street, or the military staff of the West."

"This is the fundamental law of this new moral code: The abnegation of national sovereignty is a prescription of God."

Such nonsense is so silly it doesn't warrant a refutation.

war he had managed to avoid instruction until after his baptism. Later on he used to describe himself as a grown up baby who had received baptism and had then gone to catechism.

Now Will's case is important because there are many non-Catholics like Will. They are people who must make a plunge and then think. At least they must not come to the edge of the water of baptism and cogitate too long or they'll go away.

Will is a convert with the curious moods of a convert. He has amusing prejudices. He has that Quaker itch to be "doing something" and is annoyed at the disinclination of so many of his fellow Catholics to bother with the social encyclicals. In fact he goes out of his way to describe the number of differences he has with many of his fellow-Catholics on many matters of trifling importance in order to impress on the non-Catholic the underlying unity of the Church.

Devotion To Mary

In the army Will was working next to a Catholic officer who called him and said: "Do you know I have found a new piece of evidence to show the Church is Christ's True Church? It is simply this. You are in it and I am in it."

He has the Quaker dislike of gambling, Sunday games, raffles, ornamentation, fuss and inordinate attention to exterior signs. His Catholicism is coloured with the Quaker grey of his upbringing. But he makes up for it by his love of Missions and that "evangelical" strain in him stands him in very good stead, especially during Holy Week.

As for the reason for that good priest's refusal to admit him. Will had found his own devotion to Mary. It is a good Catholic way, even if Will sees her in a very beautiful shade of pearly grey. Will never really had any difficulty about her. He did have serious difficulties over the language sometimes used by Mary's children. You see, the Quaker even in a state of intense emotion is naturally reticent.

He has had to suffer for his Faith. His father disowned him and he has lost touch with his family. Indeed, his chief impression as a Catholic is that it was not until he became a Catholic that he began to have an inkling of suffering. The Quakers, he will say, are good at examining the world's problems, but we Catholics know ourselves to be part of them. As a non-Catholic, Will was a sort of neutral in many ways. He was hardly tempted to sin until he began to worry about the Church. And Will thinks that one could defend the Catholic Church even on the ground of its notorious sinners. "The devil is a bad Catholic," he will say.

Will would like those who have read this account to offer to Our Lady of Mount Carmel a prayer for the Quakers and for the converts from Quakerism.

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Dangerous Or Divine? Friendship In '54

CECILIA WADE

Dear Jane:

WE have been getting more letters about our Friendship Club for teen-agers of the parish. All the "friendshippers" must have written friends outside the parish, or there would not be so much interest from other people. Our Daddy coined that word "friendshippers." I kind of like it, don't you?

At our last meeting we started getting our plans ready for the new year. Naturally we resolved to make at least one new and true friendship in 1954. A friend is more than a mere acquaintance, remember. A friend is someone who knows all your faults and still sees and seeks the hidden good—the Hidden God in you.

Then our club got generous. We gave away our friends, every one of them, and all the friends we ever hope to have. We gave them to Mary, the mother of God, because they are safe with her. Our pastor says friendship can be a great medium for good or a medium for evil. Sometimes the devil interferes in friendships, and it is at such times that the devil really appears as an angel of light. He

makes a dangerous friendship seem most desirable.

So we gave away our friends in order not to deceive them or to be deceived by them... or the devil in them. We gave them to Mary, the devil's fiercest foe. She will keep our friendships sweet and pure and fruitful for heaven. Every morning I say, "I am all Thine, and all that I have is Thine. O most loving Jesus, through Mary, thy holy mother." "All that I have" includes my friends.

One other resolution made by our friendship group might interest you. We resolved to mend as many broken friendships as possible during the Year of Mary when the grace to do so will be so abundant. We will seek to bring peace to those who are quarreling, truth to those who deceive, kindness to those most cruel to the ones who care most.

Above all, we will strive to be instrumental in mending broken friendships with God. In other words, if we know someone who is absent from the Sacraments, we will try to bring him back to Jesus... through Mary!

Till next week,
Anne

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—MISCELLANEOUS—

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What Our Readers Think

Opinions expressed in this department are those of our correspondents and are not necessarily shared by the editors of Our Sunday Visitor.

Reader Comments On 'McCarthyism'

Editors:

OUR SUNDAY VISITOR has lately taken to defending the whole political fabric known as McCarthyism. This is a common enough opinion, but what I and many others resent, and what we feel to be a severe lapse in charity, is the implication that anyone who is afraid of McCarthyism is by that very fact treasonous or has something to hide.

Before I am dismissed as a Red, fellow-traveler or Oxymoron, let me make these pertinent biographical facts: I am a Catholic, educated in a Catholic grammar school and high school and at the University of Notre Dame. I am an assistant professor at Notre Dame. I am married to a Catholic, have five children, and I am educating them otherwise, I must ask that my at a Catholic school. Until proved loyalty to America be granted.

And I—and many like me—are deathly afraid of McCarthyism for the same reason that we are afraid of Communism.

What do these two "isms" have in common: simply this, that the truth is not in them. From Sen. McCarthy's first "Communist" speech on Feb. 12, 1950 (more than three years after his first election) to his television broadcast of November 24, 1953, he has dealt in unfounded charges and downright lies. This is fact, and an objective reading of the full record will prove it to be so. Indeed, no one who does not know the following facts can talk intelligently about McCarthyism: that the number of communists he said were in the State Department varied almost every time he said it; that not one of the 12 men he named in US News and World Report and Redbook Magazine and took responsibility for driving out of the State Department (for example, Hiss and Remington) can be attributed to him (some, for example, were out of the State Department before he began his investigations, and some, before he was even a Senator); that in the speech he made against Adlai Stevenson shortly before the election, he so misquoted the Daily Worker that what was a condemnation of Stevenson by the Daily Worker he made an endorsement; that he accused Commonwealth of having a writer who, before the Jenner Committee, refused to say whether or not he was a Communist, and that on being asked to name the writer he named a man who had never written a line for Commonwealth (cf Commonwealth of

Nov. 27, 1953); that he caused 33 people at Ft. Monmouth to be suspended from their jobs, all of whom were later re-instated by the Army with full back pay; that he accused Mr. Truman of taking his definition of McCarthyism from the Daily Worker and then could not prove it.

These are just a few of the misrepresentations and downright lies perpetrated by Sen. McCarthy. They and many other such perversions of truth can be proved by anyone who will do even so much as read a good sampling of the daily newspapers and national magazines. And I insist again that no one who does not know even this little bit about the Senator is able intelligently to talk about McCarthyism.

By a careful and full reading of the record, Sen. McCarthy stands as an irresponsible and dangerous man. This judgment of the Senator has nothing to do with being soft toward Communism, or anti-Americanism, or treason. It has to do only with a regard for truth and the insistence that the evil of Communism be fought with truth and not with lies; that we fight the Communists in our way, not in theirs; and that in the full spirit of Christian charity, we grant love of country and God to those who see other ways of combating Communism than the way of Sen. McCarthy.

Edward J. Cronin
615 E. Haney Avenue
South Bend 14, Indiana

Space does not permit the taking up of Mr. Cronin's numerous charges in detail. However, for a partial answer to his letter, read "McCarthyism—the Fight for America," published at 50c by the Devin-Adair Co., 25 E. 26 Street, New York City 10.—R. G.

Asks Prayers For Cardinal Mindszenty

Your Excellency:

The Hungarian Catholic League of America, an organization of many tens of thousands of American citizens and immigrants from Hungary, considers its chief duty the keeping alive the memory of the great contemporary Martyr-Prelate, Joseph Cardinal Mindszenty, Primate of Hungary.

On this December 26th it was five years that this intrepid opponent of Communism was apprehended and cast into prison by the Soviet controlled Communist government of Hungary. With this act started the open and provocative oppression of the Catholic Church in the satellite countries of Eastern Europe, the brutal persecution of many members of the hierarchy, of the Clergy and of the laity.

On the very day dedicated to the memory of the first Christian martyr, St. Stephen, began the contemporary martyrdom of the Catholic Church in the most Catholic portion of Europe.

In the name of the Hungarian Catholic League of America, we respectfully ask Your Excellency to request prayers of your readers for Cardinal Mindszenty.

In the hope that our humble request will receive your favorable acceptance, we respectfully ask for your blessing on our work and remain your obedient servants,

Rev. Andrew Jacobs
Pastor, Holy Cross Church
Detroit, Mich.
President

No Angels In UN

Impatient people sometimes forget that UN is not an assembly of angels, but an assembly of men. It is just as human as the American Congress and the British Parliament.

The ultimate goal of the United Nations is the establishment of law and justice in the international community without which peace and security are but an idle dream. In resisting aggression and lawlessness in Korea and throughout the world the United Nations is not only opposing Communist aggression, but laying the foundations of the temple of law and justice in an interdependent world society.—S. E. Gerard Priestley.

Hoosier Bargain

A bit of Hoosier philosophy that raises a challenging question for Catholics is reported by Bishop Raymond A. Lane, Superior General of the Maryknoll Fathers, in the January issue of Maryknoll, The Field Afar magazine. During a visit to Indiana a few months ago, he heard a group of men discussing the vast mission potentiality of the Catholic laity. One man, a successful Hoosier farmer and a convert, remarked:

"Well, it strikes me this way. If I know where I can buy excellent coffee at 20 cents a pound, I am going to tell all of my neighbors about it. Here we are with a precious possession that all of us can share without anyone losing by the sharing; in fact, we gain by giving it. Why aren't we more interested?"

Six O'Clock Mass

Continued from page 14

wouldn't miss Mass but I didn't say anything about going to Confession."

"Did you tell God you were sorry?"

"Yes, and I meant it—but going to Confession? I'm afraid, Father, you and God couldn't take it."

"God already knows," was the answer, "and I'm learning fast all about the Navy's sins and sinners."

The young priest reached for his stole.

"Kneel down and talk to this"—he pointed at the crucifix—"as if Our Lord were listening to you, which He will be."

It was as simple as that.

And when the tale was told, Father Larkin said quietly, "Sin, has its payday, and you've got to straighten out your accounts in God's way."

"Get this. When you were trained to shoot at planes, you had to lead ahead of them as a man leads ahead of duck with a shotgun. You'll miss the bird or the plane if you shoot to where it is when you fire. Well, if you want to stay straight you got to draw your bead ahead toward sanctity. It's not just staying out of sin and fooling around on the edge of it that will save you. It's aiming ahead to lead a very good life because you love God."

When Seaman Sarto rose from his knees, he said simply, "You know how I feel now, Father? Just like when my feet stood on that destroyer that picked me up." He breathed deeply. "I don't want to get fouled up with God again."

"Do you think you could have paddled back to land alone?" asked the priest with an innocent air.

"Don't kid me, Father. You know I couldn't."

"Then take a tip from me. Don't try to make it alone. You have a lot of bad habits. You do wrong things easily, and you could turn out to be a first-class rotter. Go to Mass every day and don't forget about that Beautiful Lady you shouted to in the water."

After Tony left, the young priest spoke to God: "Please take care of that kid. Send him some fine girl with backbone—and faith—and he'll be a credit to you."

When the war was over, Tony was received back in the band by an enthusiastic Sid-Weizman.

God held out His hand, too, through Father James and the Church of St. Jude. In the early dawn after the dancing was over, Tony would drive out to the country in his new convertible, and then come back for the six o'clock Mass. Sometimes he dozed off a bit, but the tinkling bell would waken him. He always had time for a greeting to the Madonna.

On this October day, when Father James was proclaiming man's sinfulness, what he had to say as he went to the altar had been quite appropriate:

"Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies."

Then bending low over the altar and kissing it, he prayed:

"We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive us our sins."

(From "Six O'Clock Mass," copyright 1952 by Maurice S. Sheehy, Farrar, Strauss and Young, Inc.)

Which Is Christ's True Church?

Continued from page 1

fifteenth century in the year 1931.

St. Helena, the mother of Constantine, built huge churches in Palestine—in Jerusalem, Bethlehem, Nazareth, and even in Constantinople. If you will visit Constantinople you will discover in the vestibule of St. Sophia a beautiful Madonna done in Mosaic, even though that church has been a Mohammedan Mosque since the seventh century.

There was a small sect in the second century which called itself the "Anabaptists." It was so named because it insisted on those who were baptized in infancy being rebaptized, but it disappeared when the Church ruled that while adults must be believers in order to be baptized, Christ required all to be baptized, in accordance with His words quoted by St. John (II, 5): "Unless any one be born of water and the Holy Ghost he cannot enter into the Kingdom of God."

It is true that the Protestant Bible uses the words "unless a man be reborn," but the Latin words "nisi quis" mean "unless any one." It is the same in the Greek, the word "tis" means "any one," and not a man.

The next we hear of the Anabaptists is at the time of the Reformation in the sixteenth century. They claim that they existed in some other sects, such as the Waldesians, but that is not historical. Even if it were, do you suppose that the Church of Christ would have just an insignificant following for centuries in one or two countries when in His last words He ordered His religion to be carried by the Apostles "to all nations," "to every creature" (Matt. 28:19); Mark 16:15)?

Church Lived Underground

You might conclude, from what we are writing, that the Catholic Church can trace its origin back to the time of Constantine. We can go back beyond Constantine and find the Catholic Church in full operation in the Catacombs, where the Pope lived with the early Christians—even Peter and Paul before their martyrdom. You could identify the Catholic Church by the altars, by the symbols of the Holy Eucharist, by the inscribed pleas of people for the prayers of martyrs buried there.

Only last year archeologists excavated under the present St. Peter's, Rome, and discovered the tomb of St. Peter, and about 30 feet away found a tomb on which was inscribed a plea for St. Peter's prayers.

History was falsified at the time of the Reformation by orders of the civil powers, just as Hitler ordered history to be rewritten by Rosenberg, to glorify the pagan god of Odin; just as under Stalin the history of Poland and Hungary was ordered rewritten to justify Communism.

The Catholic Church has not only been a fact in the world from the time of Christ, but she possesses a Diary which runs back to the time of the Apostles. She can easily prove her own age and prove that she was the Church established by Christ, and propagated by the Apostles.

Gladstone in 1896, spoke of the Catholic Church marching at the head of civilization for 15 centuries. Prior to that, because of the persecution by the pagan Roman Emperors, she lived in the Catacombs and, therefore, her activities were limited.

St. Ignatius, who died in the year 108, lived through the first century and enumerated the Popes

who governed the Church during the first century: St. Cyprian, who died in the early third century and lived through the second century, listed the Popes prior to his time; and St. Augustine, in the early fifth century, enumerated the Popes who occupied the Papacy from Peter down to his day. With all this evidence we certainly do not take seriously any challenge for proof of the antiquity of the Catholic Church.

Dr. Briggs, a Protestant Episcopalian theologian of New York, some years ago undertook to answer the question "Who or what is a Catholic?" in the American Journal of Theology, a periodical connected with the Chicago University. He wrote:

There can be no doubt that at the close of the third century "Roman" and "Catholic" were so closely allied that they were practically identical. In other words, connection or communion with the See of Rome was then, as now, a test and condition of one's Catholicity.

He further maintained that: The Roman Catholic Church of our day is the heir by unbroken descent of the Catholic Church of the second century.

Sham And Shame

In his reading of early Christian literature, Dr. Briggs found the word "Catholic" to stand for three things:

- (1) The vital unity of the Church of Christ;
- (2) The geographical unity of the Church extending throughout the world;
- (3) The historical unity of the Church in apostolic tradition.

Applying these tests to modern conditions, Dr. Briggs finds: Geographical unity has been lost by the Protestant Churches, by the Church of England more than any other, for the Church of England is so strictly a national church that she is confined to the Anglo-Saxon race. She has not only no communion with the Roman Church, but she has also no communion with the sister national churches... If we (the Episcopalians) would be Catholic, we cannot become Catholic by merely calling ourselves by that name. Unless the name corresponds with the thing, it is a sham and a shame.



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The speeding automobile usually becomes the wrong kind of a bloodmobile.—Shamus O'Slattery.

Fiction

Six O'Clock Mass

What Has Gone Before

Another regular at the six o'clock Mass in St. Jude's church is Anthony Sarto. A musician, Tony received his early training in St. Jude's choir. When Giovanni Danno arrived in the parish, Father James called his aid to give Tony formal music lessons. Soon Tony was playing the organ for the Children's Mass on Sunday. Eventually he bought an accordion and received a job playing with Sidney Weissman's orchestra in the dining room of the Palace Hotel. When the war started in Europe, Tony joined the Navy.

6. Seaman Sarto Sights A Star

THE boot camp at San Diego to which Tony was shipped was a great adventure for him. Up at six, he learned the art of living, working, washing, eating, and laughing with others. But he began to talk differently, using four-letter words that had never been heard in the Sarto home. He put a hardness in his voice which was strange to his heart. St. Jude's and the kindness of Father James faded from memory.

"You're only young once," he was told time and again. "Some Jap may shoot you soon, so get going and have fun."

At first he went to dance halls to hear music. He did not seem to realize that thousands of female tramps were heading for San Diego and other such stations. Tony had learned how to fend off the liquor-polluted debutantes at the Palace. They never seemed quite real to him, as when for the benefit of a home for unmarried mothers they had entertained high society with the can-can. He used to think, "They are lucky to be rich. They'd never make a chorus professionally."

Here in the Navy camp at San Diego things were different. The talk of sex in the barracks penetrated his ears ceaselessly.

"Get yourself a girl, you good-looking Wop," urged his buddy. "Everyone has one while he's ashore."

Tony did not have to get one. A pension-conscious stenographer got him. Maisie Lamb—at least that was the third name she had married into—spotted Tony through the windows of one of California's super hamburger show places.

She was twenty-three years old, and managed to look that at work in a stenographers' pool with her hair up in a knot. But after work she went to her room, bathed, powdered, let her natural ash-blond hair fall over her shoulders, brushed it out in the permanent waves, she had acquired at the beauty parlor, touched herself hither and thither with perfume so that its scent would flow upward, and put on a frock that made her look seventeen.

She knew that young sailors liked hamburgers, and there she went. She spotted Tony as the least likely to be aware of her guile, and entering, seated herself near enough to him to be within speaking distance. She appeared demure. He made the opening by offering the catnip. The meal ended with him taking both checks. They went dancing together, and when he took her to her own place she asked him in. She had seduced three husbands into matrimony, but she had no alimony. The last one got a divorce in New York State without false witnesses.

Every night that Tony was off the base she was waiting for him at the gate. Other sailors tried to give her the nod, but she played the one man's sweetheart, standing with the young wives. She steered him to Italian restaurants, and when he was short of money, passed him the money for the check. She really had a Navy wife's allowance check in mind, and, after that, perhaps an alimony check. She talked of when he would be back and they would be married.

"It's a pity," she said one evening very late, "that it takes so long to get married in California. Couldn't we fly to Mexico tomorrow night and make our love permanent?"

Tony began to emerge from his warm cocoon. "I'd get the book thrown at me if I went to Mexico."

"Tony don't love Maisie," she pouted as she twisted away from him. He let her stay away and got up to go.

"I've gotta report," he lied. As he was leaving she pulled at his blouse. "Come back soon," she whimpered.

"Sure," he blustered. "I'll have

Saturday night and Sunday off. I'll spend them with you."

Tony had not been praying, leaving all that to Mama Sarto, but the angels were with him. When he did return to base, his orders to move on were up—he was assigned to the new carrier, the U.S.S. Hornet.

Maisie, through that marvelous grapevine by which the bartenders, the waitresses, the girls of the dance halls and other places kept informed of the movements of United States ships of war and their personnel, did not expect him on Saturday night. She found another prospect.

Nor was Tony heartbroken. One thing he had planned all his life was a real Italian wedding—open and joyful, with his parents and friends there and perhaps someone like Maestro Danno at the organ playing a new wedding march, which Tony would compose for the occasion. No sneaking justice-of-the-peace jobs in the middle of the night for him! "But gosh," he said to himself, as the big ship eased from the long dock and the sailors looked down on the girls they were leaving behind them, some with babies, "that was a narrow escape!"

As San Diego faded away, he thought, "If I met her again I would not know what to talk about. What we did is not enough for marriage between two human beings." He could have learned it a better way. And all the weeks he had spent with her, he had not written to Mama Sarto!

The sea breezes put new color in Tony's cheeks and washed the stench of cheap perfume and other things out of his nostrils. He was assigned to a deck crew, then to a 40-millimeter gun. His appetite was now located above the belt, not below. He decided he liked being a sailor. Maisie became a faint and not mellow memory as he tried to follow the daily drama of take-offs, landings, general quarters, and gunnery practice.

When the scuttlebutt boasted of female conquests in San Diego, Tony had nothing to say. He walked away, or read a comic in his bunk. He was sulky about sex talk, mad at himself when he thought of it.

One day, to avoid mess duty, he went to Mass. He saw a handsome gray-haired admiral named George Murray in the first row. Every sailor knows admirals do queer things, but Tony was impressed. He managed to be busy when the Catholic chaplain was around. He just did not want to cross the gap that Maisie made and try to go back to where he was at St. Jude's and at home. It all made him feel low-spirited to think, so he threw himself into the work. If he did not take his work so seriously he might have gone to Mass a second time. But the biggest thrill in life to him was the action on that ship.

The U.S.S. Hornet was a new carrier, rushed into action on short notice. Its air group and seamen were novices, but a few weeks at sea and the ship was carrying the best traditions of the Navy into action.

As they entered the Coral Sea, one morning at dawn, the first flight went off to scout. He could hear the roar of the engines half a deck above from where he stood at his gun. Then his eye would follow as each plane swerved away to make room for the next, and in what seemed but a minute they were high in the sky in formation. He would wait for the even greater thrill of seeing them flagged in. He had watched the practice all the way over to Hawaii. Those landings were timed like perfect dance teams.

But this morning there was no return. They had seen and talked back, but not soon enough to catch the attack from the other side of the horizon.

Bong! Bong! Bong! Those three gongs always sent chills up the

spine of Tony Sarto. He put on his life-belt and his helmet, and swung his gun, and poured round after round of ammunition as Jap planes, which had attacked from the other side of the Hornet, zoomed over his head and fled away, even as the deep rumble was felt rather than heard. The ship was wounded. Looking sternward as the last Jap plane was a speck in the remote sky, Tony saw billowing clouds of smoke and then fire that mounted higher than he could see across the rim of the flight deck.

"Abandon ship! Abandon ship!" came the orders. Tony noticed half consciously that his partner on the gun was sobbing. An old chief, the type that really runs the Navy in spite of the admirals, herded Tony and the rest out of their gun nests toward the boats. Tony never made a boat.

He never was able to recollect just how he got into the water or how he managed to shake off his shoes. A broken landing mat came floating by and he grasped it. His trousers felt wet and soggy, so he shook them off. He paddled his mat away from the ship as he had been instructed. The lifeboats, he noticed, pulled away in a different direction. At last he was alone, ignored by the boats, which could take in no more men. It was rather silent out there, looking back at the ship as the salt waves slapped his face. Suddenly the great ship tilted into the sea, for which it had been created by a thousand geniuses, and disappeared. Tony's heart felt as deep as that sea. Sobbing shook him suddenly in spasms so that he could barely hold on to the mat and hardly wanted to. When the grief oozed out of him, he looked around. He saw no ship and no men.

The salt caked on him, and the sun blistered. Hours seemed like days as the sun marked too slow time and the waves lapped the seconds against the mat. He held on and kept his face down against the glare. The horror of the blast came back—the fleeing devils of Jap bombers which seemed to have laughed at his gun—the days of perfect training, the worthless talk in the hours off watch, that little bit of pleasure, and then this. And for what? Tony's life was like a movie run backward—everything, the smallest details, would come up in flashback action, and then fade out to something else—back, back to home.

Merciful night shut off the sun, and he was dead tired. He wanted to sleep, but he knew that if he did he would lose the mat—the life-belt was heavy with salt. So he kicked a little and began to go over old scores. Chopin's funeral march came into his thinking as though it were transposed to a waltz.

Then the moon. When did he see the moon first? He remembered when he first noticed it. When he was a very little boy his parents took him to St. Mark's in Venice before they brought him to America. The moon shone then, and they went to Mass. At the end he remembered the priest said the same words his mother had taught him:

"Sancta Maria, ora per nobis, nunc et in hora mortis nostrae. Amen."

Then Tony began to pray, softly as he did as a child. It was his first prayer for a long time. He thought of what he had been as a child, how good his parents were, and what a weak fool he had been the first time he was away from home.

"God, have mercy on me, a sinner," gasped Tony. "Holy Mary, pray for us sinners now and at the hour of our death. Amen."

At first he prayed aloud, and then no sound came from his parched throat. He just prayed with his heart and mind. He asked, could he be forgiven? And he remembered Father James saying that an act of contrition wins forgiveness.

"Hmm," thought Tony, "an act of contrition means I'm sorry because I have offended God, because He has deserved to be loved more than anything He made. I can't kid Him. God help me to have contrition. Mary, please get me out of this and I'll go straight."

Tony kept saying the last part of the Hail Mary. He knew that if he let go of that mat he would die in a few minutes. He did not let go, and though the words were "now and at the hour of our death" only the "now" registered with Tony. He did not really accept the word "death." He was young.

When dawn broke suddenly, he was suddenly realized that he was not alone. A high curved fin was cutting the water in circles around him. He wished he had a knife. He splashed and kicked. The shark dove under him and he thrashed

the water with his feet. It came up on its side and darted to the rear.

Tony watched. A body with blood on it was floating back of him. The shark came up under it and the body went down. Tony retched and retched. His own hands looked bloodless. He almost choked.

"St. Anthony pray for someone to find me," he begged, and somehow the memory of the statue of St. Anthony with the Infant Jesus in his arms faded out and Tony was seeing the Madonna in St. Jude's Church. As she began to fade away, he shouted and raised his arm.

The shout and the gesture saved him. A destroyer was sifting these waters on a last anxious search for survivors. An alert lookout saw and heard. "Man overboard!" A life jacket attached to a rope was tossed to Tony. Painfully he moved his hands up the mat and grasped at the rope. He could not seize the jacket but held on with his elbows. As they towed him over, the ship went dead in the water. A boat was lowered. A sailor saw the face of Seaman Sarto and dived overboard to throw his arm around him.

"Relax, Mac," said the friendly voice, the friendliest he had ever heard.

When he awoke, Tony was in sick bay between clean sheets. A corpsman was trying to distribute some hot soup as the destroyer rolled. The place looked like a palace to Tony. Ship's bells were striking—one, two, three, four. It was 6 a.m., and that moment, thousands of miles away, in St. Jude's, Father James was starting Mass for all his boys in the service.

On this destroyer one of them was saying, "Thank you, God. I'll never let you down again. I've had a bellyful of sin. I'll make up for it by getting to Mass every day you give me strength to walk."

All this Tony told Father James weeks later. He was transferred from the destroyer at Pearl Harbor to a transport bound for the mainland. He was to get survivors' thirty-day leave.

One afternoon he heard the loudspeaker blare:

"Here it is. Here it is. Mass for Catholics in the forward messing compartment at sixteen hundred."

"A crazy time and place for Mass," said Tony to himself, "but I promised."

The young chaplain who met him and handed him a missal had a smile on his face, so Tony had to smile back. The priest's name was John Larkin. The second day he saw Tony, he asked:

"Did you get off the Hornet?"

"Yes, Father," said Tony, "you know only the good are supposed to die young and God didn't want a sinner like me lousing up his music."

"Come up and tell me about it," invited Father Larkin.

Tony went with some misgivings. His feet dragged a bit at the door of Father Larkin's quarters. Perhaps an angel pushed him in. At least he came in as though he had been pushed.

"Glad to see you," the chaplain said. "Lots of fellows forget to thank God. I was glad to see you at Mass. By the way, have you been to Confession lately?"

"No, Father," answered Tony. "Not since I joined the Navy. Out in the drink I promised Him I

Continued on page 15

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Rural Life

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By REV. EDWARD W. O'ROURKE

The New Soil Conservation Service

The Soil Conservation Service is one of the agencies affected by the recent reorganization of the Department of Agriculture. The SCS has done a fine job in a very important undertaking. Hence, many farmers are asking why it is being changed and whether it will continue to function as it has in the past. We submit the following information about the reorganization of SCS in the hope that it will be useful to our readers.

No Deemphasis

Both President Eisenhower and Secretary of Agriculture Benson insist that reorganization of SCS does not mean a deemphasis of soil conservation. They propose some economies in the SCS budget but promise not to handicap the work of the department.

It is foolish to conclude that the Administration wishes to weaken the SCS merely because it has effected this reorganization. A more dependable measure of the Administration's attitudes and purposes will be the amount of money Congress will appropriate for SCS next January.

Regional Offices Out

The chief feature of the reorganization is the elimination of seven regional offices. Secretary Benson claims that this move will strengthen state conservation offices. The office of state conservationist will continue to be a career civil service job. According to Mr. Benson, although the regional offices served a useful purpose during the first years of the SCS, there is no need for them today.

In a memorandum issued November 2, Secretary Benson clearly stated: "We do not now and never have planned to consolidate the Soil Conservation Service with the Agricultural Extension Service. We do not now and never have planned to turn over to the Agricultural Extension Service any functions or activities now carried on by the Soil Conservation Service. We do not now and never have planned to contract with the Land-Grant Colleges for technical assistance to the Soil Conservation Districts."

For many years there has been a close affiliation of the Farm Bureau, Extension Service and the Land-Grant Colleges. The Farm Bureau has urged from time to time the dissolution of various agencies of the U.S.D.A. and the assigning of their duties to Extension Service and the Land-Grant Colleges. Since the Farm Bureau

seems to have a great deal of influence over the present Administration, many observers suspected that the reorganization of SCS might involve its subordination to the Extension Service and Land-Grant Colleges. Mr. Benson's statements are intended to dismiss those suspicions.

Our Position

It is our opinion that the present Administration is entitled to reorganize the U.S.D.A. if it feels that such reorganization would reduce expenditures without impairing the essential functions of the agencies concerned. The U.S.D.A. grew in a rather hectic disorganized manner. There are doubtless many inefficiencies and much overlapping of the various agencies.

On the other hand, we are concerned lest very important undertakings such as the SCS be handicapped by a foolish effort at economy. Every dollar invested in sound conservation practices increases income by three dollars. Soil is the foundation of agriculture, indeed, of our entire economy. We must carefully avoid being penny wise and dollar foolish in a matter of this sort.

Hence, we take our stand. We shall lend our encouragement to Secretary Benson in this new reorganization project. We shall observe carefully the results of that project and shall express our opinion from time to time about them. This is the democratic way of doing things. It is the only fair way.

Requiescant

MRS. REGINA LAUER

Fort Wayne — Mrs. Regina Lauer, 81, died last Saturday at St. Joseph Hospital where she had been a patient for six days. A lifelong resident of Fort Wayne, Mrs. Lauer was active in many church activities. She was a member of St. Peter's Church and the Rosary Society. Surviving are a son, four grandchildren and two great grandchildren.

MARGARET C. GERARD

Decatur — Margaret C. Gerard, 87, former resident of this city, died last week at the Maumee Valley Hospital at Toledo. She had been ill since September. She moved to Toledo from Decatur about 25 years ago. While living here she attended St. Mary's Church and sang in the choir for many years. Surviving are two daughters, eight grandchildren, five great-grandchildren, two sisters.



ALUMNAE ELECT OFFICERS — Officers of the Mount Mary Alumnae, who were recently elected, are pictured above. Left to right they are Mrs. James Uebelhoefer, corresponding secretary; Mrs. Robert J. Oakes, president; Mrs. Joseph N. Bonner, vice-president; and Mrs. Patrick E. Rooks, treasurer. Absent from the picture is Mrs. John Dougher, recording secretary. —Fort Wayne News-Sentinel photo.



N.D. ALUMNI PLAN DANCE — Officers of the Calumet Area Notre Dame Club and their wives put finishing touches on plans for their annual Holiday dinner dance at Woodmar Country Club Tuesday, December 29. Above, Betty Ogren and Margaret Morrison; center, pin blue and gold pennants on table center pieces while Jack Ogren (left), dance chairman, and Jim Morrison, club president, look on.

TV Catholic Hour To Honor Blessed Virgin

Washington—(NC)—A four-show series called "I Sing Of A Maiden" will be presented by The Catholic Hour on Television on the Sundays in January over the NBC-TV network, it has been announced here by the National Council of Catholic Men, program producer.

The series title is taken from that of a 15th century carol to the Blessed Mother. It was explained. The shows will bring TV viewers some of the masterpieces of painting, sculpture, music and poetry which the Blessed Mother inspired.

The NCCM announced that Father John Dougherty of Immaculate Conception Seminary, Darlington, N.J., will be the narrator for the series. The scripts were written by Samuel J. Larsen, young screen writer whose most recent work has been "Prodigal Son" for the Metro-Goldwyn-Mayer studios.

John Walker, chief curator of the National Gallery of Art, Washington, served as advisor in the selection art for the programs. Paul Hume, music critic of The Washington Post, assisted in the selection of music, and Sister M. Madaleva, president of St. Mary's College, Notre Dame, Ind., who has won renown as a poet, was the literary consultant for the series. Richard Walsh, NCCM's television producer, said the dramatic

portions of the series will be done in the style of "the arena stage" with a minimum of scenery so as to give greater emphasis to the story and the characters.

The Catholic Hour on Television will be carried on the NBC-TV network on Sundays from 1:30 to 2 p. m., EST.

Coming Events

The Holy Cross Club at Holy Cross parish, Hamlet, will sponsor a Holiday Dance, Sunday evening, December 27, from 9 to 12. Admission is \$1.50 per person and refreshments are included.

The Knights of Columbus, Fort Wayne council, plans a gala New Year's Eve of dancing and entertainment, Thursday evening, December 31, from 9 p.m. to 1 a.m. Woody Neff and his orchestra will provide the music for dancing. Members are urged to make reservations before December 28.

The Decatur Council, Knights of Columbus will hold its New Year's Eve celebration in the clubrooms from 9 a.m. to 1 p.m.

The Notre Dame Club of the Calumet Region will hold its third annual Christmas dinner-dance, Tuesday, December 29, at Woodmar Country Club, Hammond. All friends of Notre Dame, students and alumni are invited to this annual party.

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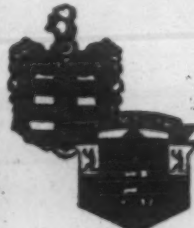
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December 27, 1953

Fort Wayne Edition
OUR SUNDAY VISITOR

Has Lutheranism Remained United?

THERE are 22 synods of Lutheranism in this country alone, and in April, 1947, The Lutheran Witness carried a lengthy article by Martin S. Sommer, of St. Louis, which expressed new concern over "Crises in the History of the Missouri Synod."

Dr. Walther founder of the Walther League, in a written essay, referred to his denomination as "The Lutheran Church, the True Visible Church of Jesus Christ Upon Earth."

The Missouri Synod Lutherans make that claim, and hold that their kind of Lutheranism is not the same sort as that existent some one hundred years ago in Germany.

In his article Martin Sommer tells us that in 1878, a number of Lutheran theologians accused Dr. Walther of teaching Calvinism. He observes: "Matters became so tense that there seemed to threaten a very serious division between the Lutherans who had heretofore agreed."

In the October, 1953 number of The American Lutheran very recent divisions in that body are deplored. A crisis, it is claimed, arose when a change in language was taking place. It is only since World War I that the English language is used more than the German in Lutheran services. That was not only a handicap to its extension among the English people, but it has been regarded as a strong argument against the truth of Lutheranism. It was founded in Germany nearly 15 centuries after Christ, and only through emigration did it get beyond Germanic countries.

People in other countries could not conceive that the Lord had shown a special predilection for that one nation.

The article also refers to the new controversy which arose after the first World War dealing with "Predestination and Conversion."

The author tells us that practically all these things were happily settled by God providing "men of clear vision, knowledge of the truth and the gift of leadership."

Without supreme authority how could controversy be settled by men "who knew the truth?" How can any one outside the Catholic Church be certain that he has the truth? Private judgment allows every one to find it for himself, and the consequence is the many Synods in Lutheranism, the many divisions in the Methodist, Baptist, Presbyterian and other churches. To declare that one has the truth is not convincing if another, who has gone to the same source of information, finds support for a different belief.

We would call attention to what Puffendorf, in his work "De Monarchia," writes:

"The suppression of the authority of the Pope has sowed endless germs of discord in the world. As there is no longer any sovereign authority to determine the disputes which arise on all sides, we have seen the Protestants split among themselves and tear their bowels with their own hands."

These crises, of which there will be more in the future according to Martin Sommer, do not harmonize with the unity which Christ had in mind and for which He prayed feelingly in His last prayers to His Heavenly Father. Even John Calvin emphasized that. He wrote in his Epistle 141:

"It is of great importance that the divisions which subsist among us should not be known to future ages; for nothing can be more ridiculous than that we, who have been compelled to make a separation from the whole world, should have agreed so ill among ourselves from the very beginning of the Reformation."

These divisions were taking place during Luther's lifetime. Bera in his Epistle "Aud Dedit" observed:

"Our people are carried away by every wind of doctrine. If you know what your religion is today, you cannot tell what it may be tomorrow. There is not a single point which is not held by some of them as an article of faith, and by others rejected as an impiety."

And Melancthon, Luther's greatest friend and co-worker, in his Liber II, Epistle 202, declared:

"The Elbe, with all its waters,

could not furnish tears enough to weep over the miseries of the distracted Reformation."

Wilhelm Martin Leberecht De Wette, Protestant professor of Theology at Basle, wrote of Protestantism's dissolution in these words:

"The Protestant religion, the union of its several churches having been shaken, and indeed entirely dissolved, by the multiplicity of confessions and sects which were formed during, and after, the Reformation does not, like the Catholic Church, present an appearance of external unity, but a motley variety of forms. And we freely acknowledge that, as in outward appearance, our Church is

split into numberless divisions and sub-divisions, so also in her religious principles and opinions she is internally divided and disunited."

"The Lutheran Society resembles, in its separate churches and spiritual power, a worm cut up into the most minute portions, each one of which continues to move as long as it retains power; but at last, by degrees, loses at once the life and power of motion which it retained. Were Luther to rise up from his grave, he could not possibly recognize as his own, or as members of the society which he founded, those teachers who in our Church would fain, nowadays, be considered as his successors."

"Within the compass of a square

mile you may hear four, five, six different gospels. The people, believe me, mark it well; they speak most contemptuously of their teachers, whom they hold either for blockheads or knaves, in teaching these opposite doctrines; because in their simplicity they believe that truth is but one, and cannot conceive how each of these gentlemen can have a separate one of his own."

"Growing immorality, a consequence of contempt for religion, in many places concurs also as a cause of its deeper downfall. The multitude . . . march boldly forward and fling themselves into the arms of Atheism in thought and deed. Oh, Protestantism, has it

then, at last, come to this with thee, that thy disciples protest against all religion? Facts, which are before the eyes of the whole world, declare aloud, that this significance of thy name is no idle play upon words; though I know that the confession will excite a flame of indignation against myself."

Why Standards Decline

If the right of man to worship his God in his own way cannot be respected, if freedom of worship is not to be upheld by all . . . if the free and sacred relationship between man and the Deity is prescribed by the State as it was in the case of Cardinal Wyszynski, is it any wonder that decent ethical standards decline to such an odious and loathesome ebb?—Sir Percy Spender.

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December 27, 1953

16 OUR SUNDAY VISITOR

Pumas' Rally Fails To Check Evansville Aces

Collegeville — Despite a vastly improved offensive attack, the St. Joseph's College cage squad took another defeat last week-end as the Evansville Aces won a rough-and-tumble victory, 68-64, in the Evansville Armory.

Earlier in the week the Pumas had dropped an away-game to Illinois Wesleyan, 69-73, and a home contest to Wabash, 76-60.

During the greater part of the Evansville game, it seemed that the Pumas would succeed in breaking into the win column again. Don Merki poured 15 points through the hoop during the first quarter, and Chet Pilat and Willie Kellogg hit effectively during the second to lead the Pumas' smooth running offensive attack in establishing a 40-34 halftime advantage.

Evansville Ace Roscoe Bivin compiled 13 points to lead his team in a 22-point effort as the St. Joe attack stalled in the third quarter and the Pumas found themselves on the short end of a 56-50 score at the start of the final period.

The scrappy Pumas came fighting back in a hectic fourth period to take a one-point lead, 63-62, with less than a minute remaining. But the Aces got a quick bucket on an out-of-bounds play to go one ahead. A frenzied mix-up under

the St. Joe basket ended in a technical and personal charged against the Pumas, and a technical against the Aces. Evansville made good on their three charity tosses; and with but 16 seconds remaining, this meant the ball game. The game ended 68-64 as Kellogg fouled in a frantic attempt to get the ball in the closing seconds, and the Aces added one more to their total.

Merki ended up with 21 for the night, hiking his average to an even 20 points in six contests. Pilat got 15 and Kellogg 12. Bivin was high for Evansville with 18.

The Pumas will wind up their pre-Christmas schedule with a home tilt against Franklin College Tuesday night, and a contest against the Great Lakes Bluejackets next Friday night in the Hammond Civic Center. The Puma record now stands at 2-4 for the season, with 0-2 in ICC competition.

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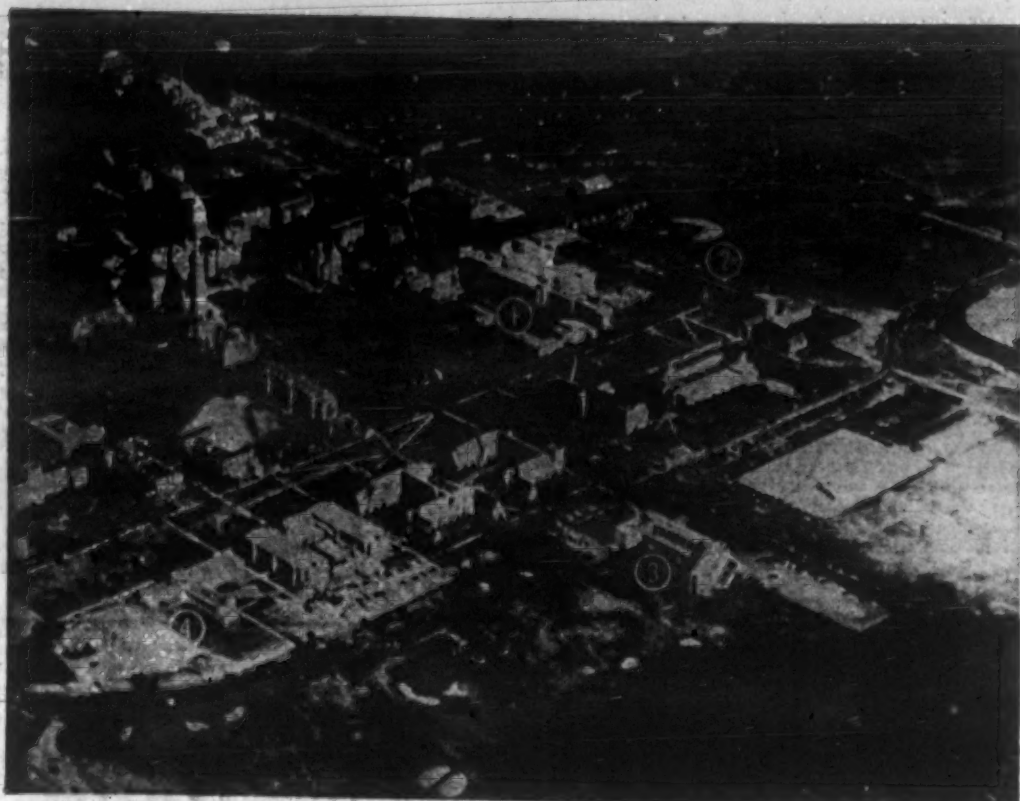
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NEW AERIAL VIEW OF NOTRE DAME — Four major buildings have been added to the Notre Dame skyline in less than two years. Appearing in this new aerial view of the 1,700 acre campus are 1) Nieuwland Science Hall; 2) O'Shaughnessy Hall of Liberal and Fine Arts; 3) The Morris Inn, a 92-room hotel; and 4) Fisher Hall, newest of Notre Dame's fourteen residence buildings. Also recently completed was a new bus terminal at the campus entrance and an addition to the Power-house (upper left). Part of the University golf course is in the foreground and a section of the Notre Dame Stadium can also be seen (upper right). Notre Dame currently has the largest enrollment in its history with 5,400 young men from every state in the Union and thirty foreign countries.

Loneski, O'Keefe Star As Noll Wins 71 To 51

By JOHN A. CENGEL

Hammond—Friday night, December 18, the Warriors of Hammond Noll again hopped into the winner's circle by downing Brazil, Indiana, to the tune of 71 to 51.

Again it was Ron Loneski, the towering center, and his counterpart John O'Keefe, who put the finishing touches on the victory. Playing only three quarters, Loneski sank 13 baskets and 2 free throws for 28 points. O'Keefe wasn't too far behind with 17.

K. Of C. Acquire Land Beneath Yankee Stadium

New York—(NC)—The land on which the Yankee Stadium stands and some adjacent parking lots have been acquired by the Knights of Columbus in a three-way real estate deal.

Dan R. Topping and Del E. Webb sold the Yankee Stadium, home of the world champion baseball club, and also the baseball stadium of the Kansas City (Mo.) Blues, a Yankee farm club, to Chicago interests headed by Arnold M. Johnson. The price was \$6,500,000.

The Johnson interests thereupon sold the land beneath the Yankee Stadium, here, and the adjacent parking lots, to the Knights of Columbus for \$2,500,000. The Knights were looking for an investment for insurance funds.

The K. of C. then leased the land back to the Johnson interests, which leased both the land and the Stadium to the New York Yankees for a corresponding period.

Roman Curia Has Marian Year Project To Help Poor Children

Rome—(Radio, NC)—Members of the Roman Curia are planning a special project on behalf of needy children in the Trastevere section of Rome as a special Marian Year pilgrimage to the Basilica of St. Mary Major, together with the pastors of Rome.

It was stated that members of the Curia will contribute private offerings toward the project for the poor children. However, it was added that the precise nature of the undertaking has not yet been definitely agreed upon.

The Trastevere area is situated on the Vatican side of the Tiber River and is known as one of the oldest and poorest of Rome. Located in the heart of the area is the famous Church of Santa Maria in Trastevere.

St. Joseph Makes It 5 Out Of 6 In Win Over Vicksburg 45-39

South Bend — St. Joseph High of South Bend rolled to its fifth basketball win in six starts last week, downing Vicksburg, 45-39.

The Saints, who led all the way, absorbed a late Vicksburg rally to post the victory. A well-balanced scoring attack pushed St. Joseph to a 26-15 halftime lead.

Dick Hague paced the Saints with 11 points. Larry Varda was next high with 10 and John Horth was a close third with nine markers.

Catholic Chaplains First On Scene After B-29 Crash At Guam

Agana, Guam — (Radio, NC)—U.S. Air Force and Navy chaplains and a local priest were among the first on the scene here when 19 persons, including six children, were killed and 14 injured in a B-29 crash.

The Air Force chaplains who rushed to the scene to administer the Last Sacraments and to assist in removing the injured to hospitals included Fathers Vincent F. Hart, C.S.S.R., of Chicago; Robert M. Mooney of Providence, R.I.; and John F. Quinn of Dubuque, Ia.

Also on hand were two Navy chaplains—Father Roger K. McClone of Green Bay, Wis., and Father Alfred Norcavage of Bedford, Pa.—and Father Felix Flores, O.F.M., Cap., Vicar Apostolic of Guam.

Heads Medical Staff

Fort Wayne — Dr. Nathan L. Salom, president of the Fort Wayne Board of Health, has been elected president of the St. Joseph Hospital medical staff. Others elected were Dr. Charles J. Cooney, vice-president, and Dr. Lawrence W. Mueller, secretary-treasurer. Dr. Salom has been a practicing physician and surgeon in Fort Wayne since 1922.

Three Leagues Needed '19 Grade Schools In Hammond Inter-City Basketball Loop

East Chicago—The Inter-City C.Y.O. of the Hammond Deanery Grade Schools opened their 1953-1954 basketball season this past week-end.

Nineteen schools have been entered and because of the number of teams, three leagues have been formed. Games are being played on Sundays and Saturdays at the Noll gym and the St. John gym in Whiting.

Schools entered and their coaches are: St. Joseph, Hammond, Roger Gegnoch; St. John of Whiting, the Rev. Edward Homco; St. Casimir of Hammond, the Rev. C. Senerak; St. Stanislaus of East Chicago, Walter Drozd; Our Lady of Perpetual Help, Hessville, Al Torek; Immaculate Conception of Whiting, Ben Biel;

St. Victor of Calumet City, Thomas Hauer; St. Mary of East Chicago, Harry Seth; St. Andrew of Calumet City, Bob Stroka; Immaculate Conception of East Chicago, Edward Molloy; St. John Cantius of East Chicago, Leonard Balon; St. Adalbert of Whiting, Joseph Mistarz; Assumption of East Chicago, the Rev. Joseph Semancik; Holy Trinity Hungarian of East Chicago, Ray Zielauskowski; Holy Trinity Croatian of East Chicago, the Rev. Paul Bogovich; Sacred Heart of Whiting, Dan O'Keefe; Our Lady of Guadalupe of East Chicago, the Rev. Kenneth Mitchell; and St. Mary of Hammond, J. Niemiec.



POSTER CONTEST WINNERS — For the third consecutive year an extensive program to "Keep Christ in Christmas" has been conducted in Bluffton and Wells County by the St. Joseph's parish unit, National Council of Catholic Women. A county wide poster contest was held in the schools with three prizes awarded in each school competing in addition to two grand county prizes. In the picture, Rev. J. H. Roesler, pastor of St. Joseph's parish, is shown presenting the county prizes to Bonita Cooper and Nancy Wilson, both of the sixth grade of Union Center School, first prize and Lois Larmore, Bluffton high school student, second prize.

In My Opinion . . .

Today's Teen-Agers Have Life Too Easy

By TOM UECKER

Tom Uecker, a junior at Central Catholic high school in Fort Wayne, is an honor student majoring in mathematics, music and English. He is a member of the orchestra, band and dance band and sports editor of the school newspaper, The Shamrock.

In my opinion today's teen-agers have life too easy, in the sense that they don't have to work enough for what they get. Don't get the wrong idea that teen-agers are sissy or lazy. They aren't! Today's teen-agers are just as ambitious and brave as any young people ever were. But if they don't work for what they get, it's not wholly their fault. Parents are just as much to blame as the teen-agers themselves.



In cases where parents give their children everything they want, they are more to blame. I'm not saying that parents shouldn't give anything to their children, but there is a limit to everything.

Working for what we get promotes a sense of responsibility. If we get things too easily, our sense of responsibility doesn't develop. How will our teen-agers who will be tomorrow's parents be able to earn their own living if everything is handed to them now? If they get used to working now, the feeling won't be so strange later on.

Many teen-agers have the argument that either they can't find a job or too many extra-curricular activities take up all available free time, so they have to go to their parents for spending money. If their time is taken up with extra-curricular activities, they are working in a different manner. They are developing a sense of responsibility to the fullest. Even if they have to go to their parents for money these extra-curricular activities still prepare them for work in later life.

If a teen-ager desires a job but is unable to find one, he can do things to help his parents in return for his "allowance." This "allowance" is harmful to children if they get it without earning it. It leads them to expect the allowance as something their parents owe them. When it comes time for them to earn their own living, they will not be accustomed to it. Also the unearned allowance will lead a teen-ager to have a false sense of value, because money that comes easily is freely spent.

If a person has to work for what he gets, it will undoubtedly make him a better citizen. A person who has always had things done for him

will always refer to the saying "Let George do it," when he is called upon to do his part as a citizen.

On the other hand a person who is used to doing things for himself will be willing to do his own part as a citizen. In these trying days when the fate of our country hangs in the balance everyone must do his or her part to keep our freedom intact. The Communists are hard workers and they are succeeding, sorry to say. To combat them we have to work just as hard. We must do our part—no one will do it for us.

So teen-agers and parents alike must work together to develop that sense of responsibility which is so important to the well-being of everyone.

Definitior General Dies

Rome —(NC)— Father Hugh Bren, O.F.M., Definitior General of the Franciscan Friars Minor for the Slav-Hungarian Provinces, died at the Franciscan motherhouse here at the age of 72.

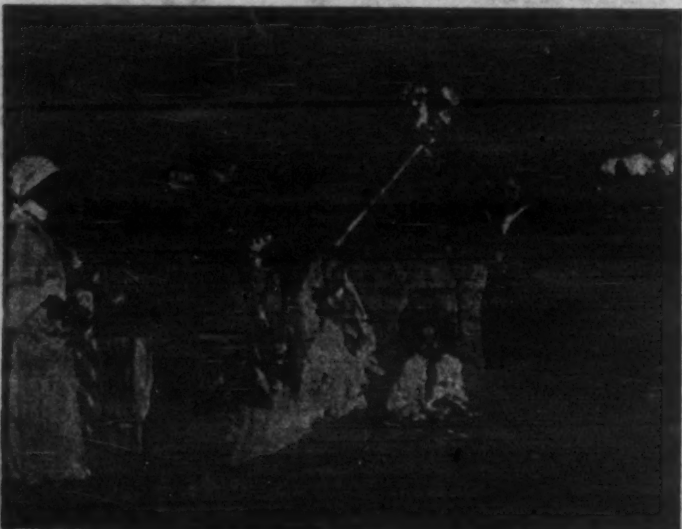


TABLEAU AT P.T.A. PARTY — This Christmas tableau was the highlight of the annual Christmas party of the Our Lady of Hungary P.T.A. and the St. Anne Society in South Bend. Pictured in the tableau are Baby Jesus, Carmelita Mauro; St. Joseph, Frank Mauro; Blessed Mother, Bonita Szoke; the Wise Men, Michael Vanderheyden, Thomas Hinkle and Robert Wantauch, and Angels, Virginia Basca, Carol Bagarus and Diana Torzewski.

College And School News

N. D., St. Mary Students Pay Christmas Visit To Hospitals In South Bend

Before leaving for their holiday vacations students at the University of Notre Dame and Saint Mary's College brought Christmas cheer to both children and elderly persons in nearby institutions. Upwards of 250 students at the two schools joined to provide gifts, entertainment and refreshments for hospitalized and underprivileged children and the aged and infirm in the St. Joseph County Home.

Christmas carols echoed throughout the wards of the Northern Indiana Children's Hospital as the college students served ice cream and cake and presented individual gifts to children stricken with polio and other crippling diseases. Several Notre Dame football players visited with the youngsters who had watched the "Fighting Irish" on television this fall. Similar parties were held at the Children's Aid Society Home and the Circle of Mercy Day Nursery.

Notre Dame and St. Mary's students also played "dad" and "mom" to one group of forty-four orphans during an afternoon in downtown South Bend and at the movies. The entire Christmas program, which brought happiness to hundreds, was conceived and organized by the Notre Dame Student Senate and the Student Council of St. Mary's College.

Robert Spranger, son of Mr.

and Mrs. William Spranger, Fort Wayne, has been listed on the Roll of Honor at St. Mary's College, Winona, Minn., with the end of the first quarter.

The Rev. Theodore Martin Hesburgh, President of The University of Notre Dame, and J. Earl Coka, Assistant Secretary of Agriculture, have been elected to the Board of Trustees of The Nutrition Foundation, Inc. It was announced by George A. Sloan, president of the Foundation. Both of the newly elected trustees will serve as representatives of the public.

The Nutrition Foundation is supported by the food and related industries to provide grants for research in the science of nutrition and for the development of a program of nutrition education.

A great, great grand-daughter of Brigham Young, American Mormon leader is currently a junior at Saint Mary's College, Notre Dame, Ind. May Beth Crossall of Elkhart, Ind. is a biology major and chemistry minor on the campus of the well-known Catholic girl's College.

A graduate scholarship has been established in Notre Dame's Mediaeval Institute, according to an announcement by the Rev. Paul Beichner, C.S.C., Dean of the Graduate School.

The new scholarship, which is valued at \$1,600, will be awarded to an individual qualified to study for his master's degree or doctorate in mediaeval studies, Father

Fr. Hesburgh Named To Board Of Trustees; N. D. Graduate Scholarship Set

Beichner said. The student may specialize in mediaeval philosophy, history, education, language or literature.

Paul S. Steigmeyer, son of Mr. and Mrs. C. J. Steigmeyer, Fort Wayne, has been accepted for mention in the 1953-54 edition of Who's Who Among Students in American Colleges and Universities. Steigmeyer, a 1950 graduate of Central Catholic High School, is a senior student at St. Joseph's College. He was class president during his junior year.

"Martin Luther: The Priest Who Founded Protestantism" is the title of a new pamphlet written by the Rev. John A. O'Brien of the University of Notre Dame and published by the Paulist Press, New York City (10c).

The study embodies the findings of recent historical and psychiatric research which shows that Luther was afflicted "with a serious scrupulosity complex complicated with recurrent attacks of melancholia." During these attacks, Father O'Brien writes, Luther suffered excruciating torture and haunted the confessional for as much as six hours at a time.

Parents Very Fortunate

Douglas Hyde Praises U.S. Catholic Colleges

Notre Dame — Catholic colleges in the United States received considerable acclaim recently from Douglas Hyde, ex-communist orator and former editor of the Daily Worker of London, England. In a letter to Sister M. Madeleva, C.S.C., president of St. Mary's College, here, where he lectured this fall, Mr. Hyde said, "I feel that the difference between the product of your Colleges and that of the State Colleges is perhaps greater and more startling than either you or your girls may realize."

"But I am sure," the convert to Catholicism continued, "that Catholic parents must be very conscious of just how blessed they and their daughters are."

Mr. Hyde's impressions of the Catholic college in America and the American college girl, after his first speaking tour of the United States, were further revealed in his newspaper column which appears in the Catholic Herald of London, and in articles written for the American press in which he made several references to the qualities of the American Catholic college girl.

"Perhaps you did not fully appreciate," Mr. Hyde wrote to Sister Madeleva, "the impression made upon my mind by the atmo-

sphere of the College (St. Mary's) and what you are achieving there."

Mr. Hyde's talk at St. Mary's, entitled "What Shall We Do With the Peace," was one of the first in a series he gave in a month's tour throughout the midwest and eastern United States.

College Alumnae Form New Indiana Chapter

Whiting — The Indiana Chapter of the College of St. Francis Alumnae, Joliet, recently held its initial meeting at the home of Dolores Grenchik, here. The newly formed chapter comprises members from Whiting, East Chicago, Gary, Hobart, Hammond, Highland, Crown Point, Cedar Lake, Michigan City, and Chesterton. A representative group of ten agreed to meet bi-monthly with Miss Grenchik serving as chairman and Pauline Yatsko of Gary acting as secretary-treasurer.

Members brought old clothes which were sent to missions in Alabama and Wisconsin. Tentative plans for the coming year were formulated. The Indiana Chapter will hold its second meeting in February with Betty Lucas of Gary acting as hostess.

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A NEW VOCATIONAL MANUAL—Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, who wrote the foreword, receives a copy of "Guidepost," an illustrated vocational manual published for free distribution by the Catholic University Conference of Clerics and Religious. The booklet contains a description of all religious institutes of men in the United States and Canada. Shown with the Papal Delegate are Rev. Mr. John Kelly, C.S.P., (center) of Brooklyn, president of the Conference and Rev. Mr. Joseph McNamara, O.S.F.S., (right) of Philadelphia, editor. (NC Photos)

Persecution

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Red elimination of the Bishop.

The N.C.W.C. list contains the names of 13 American-born prelates. Ten suffered persecution in China, two in Red Korea and one in Red Rumania.

The list shows that 23 Bishops were murdered, executed or died as a result of communist brutality. Thirty-eight Bishops and other heads of Sees are known to be in prison. Seventy-four have been expelled from the land of their work. Fifteen are in exile; others have died in exile. Twenty-two are under some form of arrest. The remaining Bishops on the list are in some other way permanently barred from performing their office.

The arch-persecutor of the Church, according to the list, is communist China. Mao Tse-tung's attempts to "purify" Christianity have resulted in 96 victims among the hierarchy. Seventy-three Bishops and other heads of sees have been expelled. Nine are in prison. Five have died of Red brutality. Three are in exile. Three are barred from their Sees and another is impeded in the exercise of his office.

The Peking regime is guilty of the persecution of one Cardinal—His Eminence Thomas Cardinal Tien—18 Archbishops, 54 Bishops and 23 Monsignors.

Of the ten Americans persecuted by the Chinese Reds, five Bishops and three Monsignors were expelled; one—Bishop Francis X. Ford, M.M.—died in prison, and another—Bishop Ambrose Finger, O.F.M.—is still in prison.

Soviet Record

The country with the next largest number of persecuted Bishops against its record is Soviet Russia with 29. This includes not only Russia proper but also the three Baltic countries (Estonia, Latvia and Lithuania) gobbled up by the Kremlin and the large slice of Polish-Ukrainian territory annexed to the Soviet Union after World War II.

Other countries on the list of persecutors are Albania, Bulgaria, Czechoslovakia, Hungary, the Vietminh-controlled areas of Indo-China, communist Korea, Poland, Rumania and Yugoslavia.

Albania is responsible for the execution of two Bishops, the death in prison of another.

Bulgaria has two Bishops in

prison, one with a death sentence pronounced on him.

Czechoslovakia has six Bishops under arrest, five in jail.

One Estonian Bishop is in prison.

A Cardinal—His Eminence Joseph Cardinal Mindszenty—and two Bishops are in prison in Hungary. One Bishop has been killed by the Soviets, another is under arrest.

Two Bishops are under arrest in Indo-China.

Two Bishops—one of them American Bishop Patrick J. Byrne, M.M.—have died in prison in Red Korea. Another is in jail, and the fate of a Prefect Apostolic—American Msgr. Patrick T. Brennan—is unknown.

Two Bishops from Latvia are in exile.

Three Bishops are in exile from Red-dominated Lithuania, two have been imprisoned, one has been murdered and another has died in prison.

In Poland, one Cardinal—His Eminence Stefan Cardinal Wyszynski—seven Bishops and a Monsignor are under arrest. One Bishop is in prison, another confined to a monastery.

Bishops Eliminated

The entire hierarchy has been eliminated in Rumania. One Bishop—American Archbishop Gerald P. O'Hara—was expelled. Two Bishops are under arrest, seven in prison and two dead of communist brutality.

One Bishop died in exile from Red Russia. Another Bishop and four Monsignors are still in exile. Two Monsignors have been imprisoned.

In the Ukraine, three Bishops and one Monsignor are in prison. Six Bishops have died under the Reds. One is in exile.

In Yugoslavia, one Cardinal—His Eminence Aloysius Cardinal Stepinac—is semi-imprisoned. Two Bishops are in exile; another has died in exile. One Bishop is in prison. Two have been murdered. Three have been inducted into the army in an apparent effort to keep them from discharging their office.

While not listed under the persecuted Bishops special attention must be drawn to the many Bishops in Yugoslavia who have been beaten, bruised and bloodied by organized mobs of communist ruffians. One of these Bishops—Bishop Cyril Banic, Apostolic Administrator of Sibenik—was flogged so brutally that months later he has still not been able to resume his episcopal duties.

Polish Bishops

Continued from page 1A

home and abroad, of the Primate's arrest, the Polish regime launched some time ago a policy of "moderation" and "conciliation." Its aim was, and is, to convince the Polish people and the world that the ouster of Cardinal Wyszynski has removed the main obstacle to "peaceful" Church-State relations.

The Polish regime, it was explained here, is particularly anxious to mollify the Polish peasantry, stronghold of the Church, by presenting to them the Bishops as being fully reconciled with the regime and supporting its policies. Another view stated here, held that the oath-taking may well have been arranged by the regime in order to clear the way for a show "trial" of Cardinal Wyszynski.

The oath, according to the Polish broadcasts, was administered

by Bishop August Chojanowski, who for several years has served as secretary of the Polish episcopate. According to some information received here, the Polish announcement is incorrect in saying that all Bishops have taken the oath. Apart from those in prison, a number of other Bishops, whose names are not yet known, reportedly did not attend the ceremony.

The formula of the oath was that prescribed earlier this year in a decree which forced all Polish priests to "swear loyalty to the Polish People's Republic" and made all ecclesiastical appointments dependent on the sanction of state authorities.

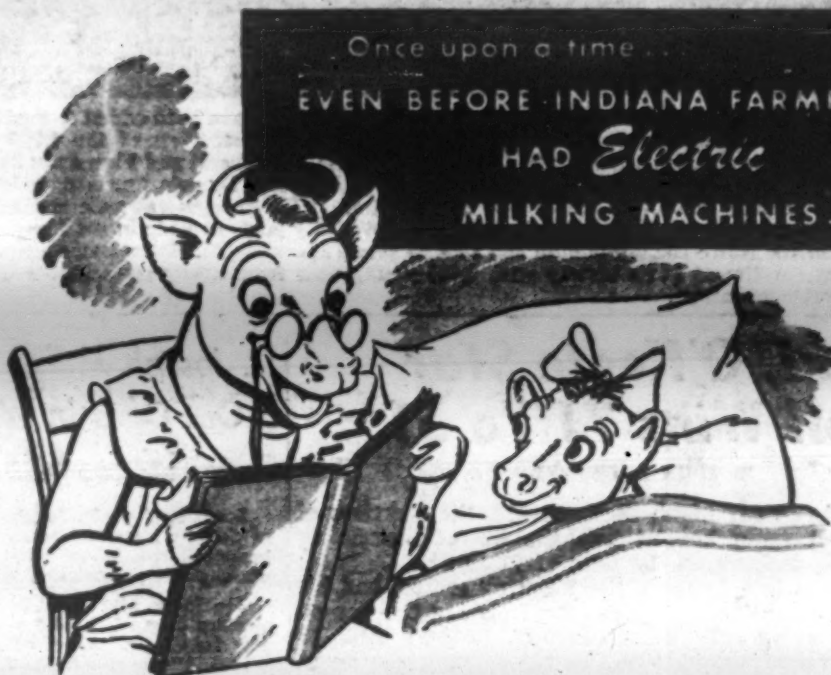
Wins Rhodes Scholarship

St. Louis —(NC)— Ronald A. Rehbock of St. Louis has become the second graduate of St. Louis University to win a Rhodes Scholarship to Oxford University in England during the last five years.

Clothing Shipment Goes To Korea

New York —(NC)— Earmarked for Korea, the first shipment from the 1953 Thanksgiving clothing campaign was blessed by His Eminence Francis Cardinal Spellman, Archbishop of New York, before leaving here.

The ceremonies were held at a New York waterfront pier. The shipment of clothing, shoes, bedding and medicines, which totaled 23,687 bales, cases and sacks, is scheduled to arrive in Pusan, Korea, on January 20. The relief cargo weighed 2,600,000 pounds and was valued at \$4,500,000. The shipment brought the total amount of material sent to Korea through the generosity of American Catholics to 16,888,000 pounds, valued at \$15,255,500.



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